

The
**CHRISTIAN
CENTURY**

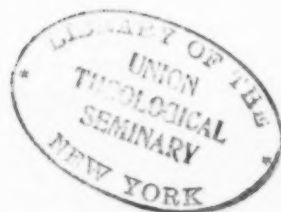
A Journal of Religion

Music in the Church

By Lloyd C. Douglas

The Child Worker

By Alva W. Taylor



Ten Cents a Copy

Jan. 13, 1921

Four Dollars a Year

Solving the Minister's Problem

An Extract from Lloyd C. Douglas'

"Wanted—A Congregation"

... "Crowds? Do you know of very many preachers, Tom, who are surrounded by crowds, today?" Blue spoke bitterly.

"Not many—no. But there are enough to point the moral. You speak as if the people of Middlepoint were not very faithful in their church attendance. Don't you have a good congregation in your church, Dan?"

"About—one hundred and fifty on Sunday morning, when the conditions are just right—the weather, you know; and the season."

"How many people would your church accommodate?"

"More than six hundred, it is said."

"Ah—so that is the trouble!" MacGregor had the air of one unearthing a secret. "I can tell, by your tone, that you are discouraged, Dan. Now I know the reason. It is because you are seeing no results. You would preach like a house afire if you had a congregation! Lacking a congregation, you haven't very much interest in the job—now isn't that so?"

The preacher nodded affirmatively. MacGregor grew spirited.

"That's exactly what ails the preachers of this country, at the present moment, Dan. Nobody to preach to! Why, I can see the whole problem as clearly as if I were its own mother! The preacher knows that he is going to face a small group of lonesome people, scattered in little squads over a big, three-fourths empty meeting-house. It will be exactly the same bunch that was there last Sunday—a few less, perhaps, but no more. So—he gets to work on a sermon for that little handful. Not much wonder if he can't put his full energy into it. Yes, sir; I can see how it would be. Take my own case: If I knew, as I sat down to write an editorial, that the edition of *The Star* containing it would be limited to one hundred and fifty copies, I would go at it with utter disinterest. Not that these people wouldn't be worth talking to; but because it would be a confession of complete defeat and collapse if my paper were unable to do a larger business than that. But when I know that every pen-stroke means something to twenty-five thou-

sand people, I spur my mind to its best endeavor! Now, suppose, Dan, that you knew, to a moral certainty, that you would have a crowd, next Sunday morning—a compact, shoulder-to-shoulder, alert congregation—wouldn't you go to your task of sermon preparation, with an entirely different attitude than usual?"

"Yes, Tom," sighed Blue, "It is the old story of 'which comes first—the hen or the egg?' To get a crowd, a man must know how to preach with great vigor. To preach with great vigor he must have a crowd. I defy any man to do his best work with a despairing little handful in a vast tank that is built to hold four or five times as many people. It can't be done! Very well; what is he to do about it? Suppose he decides that a large congregation is the only solution to his problem! How does he go about it to recruit it? I'm sure I don't know. I wish I did!"

MacGregor was reproaching himself bitterly for having permitted and encouraged the conversation to this unpleasant quarter. Fine way, indeed, to spend an hour with his old friend of college days—to hold up a mirror so that he might see how feeble were his endeavors. Yet, he had a feeling that to change the conversation now would mean nothing less than that he considered Dan Blue's case beyond help. No; he had gone into this thing, with his eyes open. He must see it through.

"See here, old chap; you've simply got to buck up! I know you! I've heard you speak! I've heard you pour yourself out, many a time, in a way that sent the creeps up and down my spinal column! You've got it in you to be a successful and happy preacher! Give you a crowd—the promise of a crowd—and you would surprise yourself and all your friends in Middlepoint by the sudden release of a volume of unsuspected pulpit power! I know it!"

Blue felt an instinctive tightening of his muscles, a quick—

Before the Book is finished, the problem of Rev. D. Preston Blue—and your problem, too, Mr. Preacher—is pushed far on toward solution.

Price of the book, \$1.75 plus 10 cts postage

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EDITORIAL

A Prayer for Guidance in Praying

HEAVENLY FATHER, who art ever reaching into our lives with gentle hands of love, seeking to do us good and to lift us over the barriers that obstruct our way, quicken in our hearts a due sense of Thy nearness, of Thine approachableness, and of the sure reward with which Thou dost enrich all those who practice communion with Thee. Forgive us that we make such hard work of prayer. Our minds are beset with doubts and misgivings and the inhibitions of mortal misunderstandings, so that our souls lack freedom and confidence in Thy presence. Woven in with all our golden impulses and hopes are the leaden instincts of passion and self-seeking which, when we look into Thy face, O Holy One, turn our words into ashes upon our lips.

Lord, teach us to pray! Remove from our hearts those things that hinder and embarrass our fellowship with Thee. How can we find inward peace, how go forward with firm feet, how attain the fair prizes of joy and influence and character save as Thou showest us where Thou hast hid them? And how canst Thou show us these fine meanings and values of life, save as we open our thoughts and our lips in easy communion with Thee? May Thy holy presence dissipate our doubt and Thy grace cleanse us from guilt and Thy purity burn from our minds all base desire, so that, having clean hands and a pure heart, we may ascend into the hill of the Lord.

Show us, our Father, what to ask for and how. Make us acquainted with Thy nature and character so that we shall ask only for those things that belong to Thee to give. Forbid that we ask amiss, even for the gifts Thou wouldest willingly bestow. Train in us that fine instinct of reverence which prompts Thy children both to shrink

from approaching Thee and yet to dare to approach Thee. And may we keep open the pathway to Thy presence by oft traversing it in humble and earnest desire to know Thy will. In the name of Christ. Amen.

German Church Arising From the Ruins

DURING the war the future of the German church seemed dark enough. Tens of thousands were availing themselves of their privilege of renouncing their membership, partly to escape an insignificant taxation, but more especially to show their contempt for the state church. From the time of Martin Luther, the prince was the *episcopus* of the German church, which was supported by taxation. In the revolution the church has been disestablished and compelled to find its own support. The social democracy did not take away the endowments, as has been done sometimes in a revolution, but the tax machinery may no longer be used for the church. If German Christians at first believed that this would prove the ruin of their church, they are now happily disillusioned. There is evidence of a real spiritual awakening in Germany. It was only two years ago that the great historian, Harnack, declared that the German church was bankrupt. He probably would not speak in this tone at the present time. The new day has dawned because the church has become a truly democratic institution. Even the women of Germany are given a vote in ecclesiastical affairs. Meanwhile the churches in other sections of the world may well watch the new era in German religion. There is little enough democracy in any of the churches. In America, where there is no prince and no parliament to control religion, there are often forms of control more

odious and more dangerous. More than one evangelical denomination has found itself intimidated at its national meeting by some prince of plutocracy who threatens to withdraw his support from missions or education if the more liberal thing is done. Self-perpetuating oligarchies find methods of continuing themselves in office long after they have forfeited popular support and good-will. Democracy may mean occasional errors in judgment, but it will never mean an alienation between the church and the masses.

America and Disarmament

IT has seemed lately that America alone stands in the way of the reduction of armaments. Secretary Daniels has been carrying the big stick and talking about an eighty-eight ship program for the next three year period. There is nothing for England to do in the face of such an announcement but to try her best to meet the ship-building ambitions of the United States, even though she becomes delinquent in her financial obligations to America. But there are signs of approaching sanity in the councils of the nation. President-elect Harding has been holding conferences and it is reported that he hopes to open negotiations with the great powers on the subject of armaments. He will hold diplomatic interchange with Great Britain, France, Italy and Japan. Mr. Lloyd George has recently declared that the terrible race for armaments must be stopped. The situation is now plastic and strong affirmations on the part of groups of citizens in this country may result in saving all the money that is needed to rehabilitate a broken and discouraged world. To go on in the mad race for armaments means wasting the money that should be used to restore the industries and feed the helpless little children who will perish without help. This is the time to agitate world peace. When the passions and prejudices of war arise, there is no opportunity. But America holds the key to the peace of the world, and the church holds the key to America. Men and women who hate war may accomplish more during this new year than they will have an opportunity to accomplish for a generation afterwards.

Religion and the Bolsheviks

AMONG the delusions of the Russian Bolsheviks was the idea of abolishing religion. All over the country signs were posted which said, "Religion is the opium of the people." The revolution really hoped that among its other reforms it would demonstrate to the world a nation in which there was no religion. Probably for a little while this onslaught produced effect. The church had the misfortune of having been maintained under the patronage of the old government. But readjustments have come very quickly in Russia. Travellers returning from that country either express doubt about the Bolsheviks' ability to defeat religion, or else tell enthusiastic stories of the revival of religion. Having been freed from the repressing influence of the state, the Orthodox church

tends to become more evangelical. Rev. Francis E. (Father Endeavor) Clark is hopeful of a strong Christian Endeavor movement in that communion, a thing not to be dreamed of a few years ago. The philosopher Berdiayev, who speaks with authority concerning the Orthodox church, said recently: "A new Orthodox church is being raised, a more Christian, a more liberal church. The revolution brought freedom to the Orthodox church; it has liberated it from bondage. Of course, all this is still dim and indefinite. But then the Russian church is now only in the course of reformation, and her future outlines are only beginning to emerge from the dim mists." Thus we are seeing before our very eyes a demonstration of the truth that no people lives long without religion. The death of all religion means the end of national life. Churches come and go. Germany may change from Catholicism to Protestantism, or Spain from Mahomedanism to Christianity, but in the long run a people will have its religion. Those who have lived in fear concerning the future of religion in America should learn from the course of history how "incurably religious" man is. The problem is simply whether we shall have a religion that is rich enough and rational enough to help or hinder human welfare. Religion is perennial because man's thirst for God is inherent and ineradicable.

Prolonging Ireland's Agony

WITHOUT doubt the Irish question would have been settled long ago had it not been for the interference of private citizens in the United States who have foreign loyalties. Yet the story of crime and reprisal still goes on. There is much in the story that is not to the credit of the soldiers of Great Britain. There is even more that is not to the credit of the citizens of Ireland. There can be only one solution thinkable, and that is compromise. Even if the United States wanted to intervene, she would have to defeat the British navy before any effective action could be taken. Such an idea is preposterous at the present time. The United States does not want to do anything of that sort. We are quite willing to give passports to any of our citizens who want to fight for Ireland. We only wonder that they have not left long ago. The settlement of the Irish question will never be made in Washington. It will be a compromise settlement that will be drawn up by sensible Irishmen and sensible Englishmen. The one thing that inhibits this settlement is interference in the United States. The Irish settlement might come in six weeks. Conceivably it could be delayed for six years. If delayed, it would be at the cost of Irish lives and British lives. The British government is willing, and long since has been willing, that Ireland should have self-government. Other sections of the British Empire live loyally within the empire with every freedom which is enjoyed in the United States. Ireland can have this freedom once she relinquishes the idea of a sort of independence which neither the British Empire nor the rest of the world can afford to give her. Whoever delays the day of good understanding between Ire-

land and Great Britain sins against the peace of the world. In Washington there should be an end of petty political play, now that our national election is over.

The Poor Anglican Bishops

CONSIDERABLE perturbation obtains in certain Anglican quarters over the poverty into which war taxes have thrust their bishops. There are many noble men among the Anglican bishops, some of whom would no doubt welcome an enforced simplicity of living that would better befit ministers of the lowly Carpenter, but the "establishment" has historically put them in the Roman Catholic category of "princes of the church" and bestowed upon them palaces and incomes that run an average of more than \$25,000 per year. The palatial homes and a style of living that keeps them in the social classification of the aristocracy are required. The salaries were fixed eighty years ago and according to prices in those days were munificent. Before that day a bishop often received hundreds of thousands per year. In the forty years of his official life one of them received a total of more than eight millions. The Bishop of London has two palaces in the city and the Archbishop of Canterbury lives in one of the greatest of England's historic palaces in the heart of the city and draws \$75,000 per year. Even then he is doubtless able to save in an official life-time no very great fortune, so extensive are the conventional demands for luxurious entertainment and living. On the other hand the curates and the majority of the clergy live on the most pitiable salaries. The Anglican church has so long lived as an almoner of public and ancient endowment that the rank and file have no training in habits of church support. It would be a most wholesome thing for that great church if it were put on a basis in both finance and privilege with all other Christian charities in Britain. It ill befits a democracy to make its chief servants of the Lord munificent princes.

The Cosmogony of Modern Religion

EVERY one of the higher religions has its own cosmogony. The story of beginnings in the Old Testament repeats older stories found in the Babylonian religion, translating their polytheism into monotheism. The Greeks in their mythology tried to account for many things that have puzzled the mind of man. Since the days of Charles Darwin a new cosmogony has been superseding those more ancient. Built upon the hypothesis of evolution, it has recounted the story of the origin of life and the descent of man, or as Henry Drummond preferred to call it, the "ascent of man." It was a brilliant literary enterprise to tell the story elaborated by science with the pen of a journalist and novelist. That is what has made H. G. Wells' "The Outline of History" the great success that it is coming to be. Of course no one reads this new cosmogony without feeling that it, too, lies largely in the field of fancy and hypothesis. Like the cosmogonies that it supersedes, it

is the work of imagination. Yet it is a view of the world into which the little fragments of our knowledge concerning the early history of the planet and of human life fit better than in any scheme yet devised. Progress involves the idea of arrangement, order and improvement. Even a man who, like Mr. Wells, finds his intellectual rootage outside the church cannot think of his universe without some conception of God. When the new cosmogony is consciously adopted by the church it will carry with it profound consequences. A redemption made necessary by reason of an Adamic fall from an innocent state of perfection gives place to a redemption whose essence is the process of completing an imperfect being. The task of the kingdom will be wrought out in patience, once we recognize how near we are to the Neaderthal man with his bestial life. But the new cosmogony sets Jesus Christ forth in a new light. The gulf between him and the "natural" man is greater than ever. But his significance for mankind is more convincing, more realistic and thrilling with grace and hope.

The Mystic Power of Biblical Passages

ALL readers who are sensitive to the music of great utterances have thrilled at the power of some telling verse from the classics, and particularly at the effect of some apt sentence from Holy Scripture woven into the texture of written or spoken words. In that wonderful passage in "The Tale of Two Cities" in which the euthanasia of Sydney Carton is described, half the magic of the narrative is imparted by the sudden and apparently unconscious interjection of the majestic utterance of our Lord, "I am the resurrection and the life." A notable illustration of the same compelling quality of biblical phrases was given during the recent meeting of the Federal Council in Boston. Urgent pleas had been made by Mr. Hoover in behalf of the starving children of Europe, and by others in reference to those in Armenia and China. Then Dr. Speer, the presiding officer, without introduction or comment, read the great passage from the Gospel of Matthew giving the Savior's statement of the reasons for the heavenly welcome of the kind in heart. Never had the tremendous words, "Inasmuch as ye have done it unto one of the least of these," seemed so solemn and so pregnant to those who sat in the hush and emotion of that hour.

Quackery in Religious Therapeutics

IT has been a task of centuries to curb quackery in the medical profession. With the aid of the law, a powerful organization of men of science have done what they could to keep good the credit of a great profession. The nobler the profession, the greater the temptation to misuse it. It is not surprising, therefore, that religion has had its quacks as well as medicine. The prophecy-monger and the faith healer have been the foremost of modern quacks. A big banner across a street in Pittsburgh announces that after 1925 death will be optional. Any man who has the least idea that this promise can be fulfilled will investigate.

He is then led into a maze of Bible interpretations, and in this field he may not be expert. If the thought of death has troubled him a good deal, he may grasp at a straw and claim the miraculous thing that is offered. This offer is put forth by the followers of the late Pastor Russell, of Millennial Dawn fame. This sect set 1914 as the time for the end of the world. The world stands pretty solidly yet, and things seem to be running along quite well. We imagine that the undertakers will continue to do a thriving business even after 1925. Nothing else has ever hurt their business, and it will take more than prophecy-mongers to stop them. In the name of religion, faith-healers have extorted extravagant sums from trusting patients. This was one of the scandals in connection with the founding of Zion City. Evangelical religion is not as skillful in advertising itself as are the religious fakes, and it has an unfortunate way of hiding its light under a bushel, but in the long run the people must turn to it for the spiritual medicine that heals and saves.

The Child in the Midst

THE gracious season of the holidays, through which we have just come, is a fresh reminder of the place which the child holds in modern life. The child is the center of the Christmas joy and gift-bestowing. The shop windows glow with toys and treasures which make their appeal to childhood. Most of the Christmas festivities are graduated to the spirit and appreciation of children. In a peculiar sense Christmas is the children's festival. And this is the more appropriate since its motive is the remembrance of the Child whose birth made beautiful and sacred all childhood henceforth.

But this is only a symbol of the growing degree in which the child is taking the center of the world's attention in the lands of Christian civilization. The most interesting studies, those of origins, nurture, nutrition, education, manners, physical welfare, housing, industrial solicitude, and the moral life, have their beginnings and incentives in the child. He is our most precious possession. He demands and secures the regard of every class in the community. Literature, art, manufacture, salesmanship and recreation all revolve in growing measure about the little child.

For this reason the appeal for help in behalf of destitute populations takes increasingly the form of entreaty in behalf of children. Mr. Hoover is asking for great sums of money for the relief of the starving in central Europe, and the heart of his message is the cry of the little children, whose fate will determine the character of the future Europe for generations to come. The Near East Relief is bringing continuously to the attention of Christendom the appalling conditions in Armenia and Syria, and its story is that of the children of these devastated regions, whose experiences have been among the most tragic in the history of persecution. China is calling with pathetic insistence for help from the rest of the world, and it is the childhood of that stricken land that appears to the informed imagination in the attitude of pitiable entreaty for aid.

The ancient tradition affirmed that a pilgrim came upon a little child waiting at one of the fords of Jordan for someone to help him over. Though carrying his own burden, he lifted the child and bore him across. Then to his astonished gaze the little one took on the form of the Christ Child, and in the calendar of the church that pilgrim has evermore been known as St. Christopher, the bearer of the supreme Child of the ages. And St. Christopher has become a symbol for all mankind, for those who help to make childhood more wholesome and happy are bearers of the Christ himself.

The surest guarantee of a healthy and efficient citizenship for the future is a happy and nourished childhood today. And one of the dangers that threaten such a future for the nation is the prevalence and increase of child-labor. The little children of America, of all lands, have an inalienable right to be well born, properly nourished, comfortably housed, sufficiently educated, and given the leisure which offers opportunity for vigorous and happy play. They have the right to their great inheritances from the past—political, social, intellectual, moral and religious. Yet tens of thousands of American children go almost directly from the cradle to the mines, the factories or the fields, for such forms of work and such hours of toil as make health and happiness quite impossible.

The pictures of the dwarfed bodies and the joyless faces of little children to be found by the thousands in industrial centers where lax child-labor laws prevail, or better laws are evaded, are depressing and alarming. They form a sinister prophecy of the sort of people who are to be the fathers and mothers of the next generation, even if they survive to the age of parentage. Child-labor is one of the problems which the nation must face with resolution and insight. It is pitiful that millions of children will starve unavoidably this year through the tragic calamity of famine, in spite of all that we can do. It is vastly worse that thousands of our own American children should starve both intellectually and physically, through the draining of vital energies by needless and criminal child-labor practices.

It is a satisfaction that the National Child Labor Committee is urging the observance of Child Labor Sunday on January 23. No theme is more vital to the nation's health and welfare. We are rightly taking the gospel of the Christ Child to the non-Christian lands where childhood is so teemingly increased and so recklessly wasted. It has been one of the satisfactions of the missionary to point out the difference between the childhood of the Christian Bethlehem or Nazareth and the Moslem Hebron or Nablous; between the safeguarded and cherished children of Christendom and the stunted and neglected children of most of the non-Christian world. But a better record must be made in the case of our own child labor slaves if the comparison is not to be a mockery.

The gospel of Christ is a gospel of childhood. The Master set a little child in the midst of the group of his disciples one day, and told them that of such he made up the citizenship of his new society. To that place of central importance the child has evermore the right in a Christian civilization. For the children of rightly ordered

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families there need be no anxiety on the score of care and opportunity. It is the other children that must be guaranteed their rights. It is not enough that the children of the resourceful have proper attention. All children in the community and in all communities are rightly the children of all good fathers and mothers. A woman who had lost her only child remarked recently: "I have learned through this experience that no woman has the right to be the mother of her own children alone."

The Question of Hours

SINCE Judge Gary and the Steel Corporation have given wide circulation to the address of Rev. E. Victor Bigelow of Boston, that document in criticism of the Interchurch Report on the Steel Strike of 1919 takes on a significance more important than the personal opinion of its minister author could give it. One reads the address with the feeling that the clergyman "doth protest too much," and if, as Mr. Bigelow charges, the Interchurch Report was tainted with the spirit and language of special advocacy, it is unfortunate that his own utterance is so flagrant an exhibition of the same spirit of partisanship. The Interchurch Report, whatever its faults, was at least very definite in its statements regarding working hours, wages and working conditions. The impartial student would welcome a plain simple statement of facts in rebuttal, if there are such to present. Pending the arrival of such a statement one is hardly able to disabuse one's mind of the notion that there must be considerable fire where there is so much smoke, so long as the strictures of the Interchurch Report are met with abuse and rhetoric, or with statistics that are mere generalizations, rather than with detailed evidence on the matters at issue. The villification of Mr. Foster, just or undeserved, by no means implies the vindication of Mr. Gary and the corporation of which he is the head. Nor is the issue merely that of the justification or condemnation of the strike, the conditions under which it was waged, and the methods by which it was conducted. Two wrongs do not make a right. The average citizen may be very much inclined to cry: "A plague on both your houses!" Yet back of the episode of the strike are the permanent facts and conditions. These all men want to know.

Back of the questions of control in industry and the larger question of social amelioration, all of us want to know whether men are working unduly long hours, or receiving inadequate wages, or being housed under unhealthy and squalid conditions. One particular value of the Interchurch Report was its amassing of information of this sort, on a basis of wide and detailed investigation. Mr. Bigelow's address deals with some matters which in their interest and bearing lie quite outside of the strike controversies. One of them is the matter of hours of labor. Mr. Bigelow is very contemptuous of the Interchurch Report's advocacy of the eight-hour day, and pours scorn upon what he calls the "heresy" of the Federal Council of Churches in the inclusion in its industrial

creed of the principle of "reducing the hours of labor to the lowest practicable point." Mr. Bigelow is rather too scornful. If he had read some such book as Kropatkin's "Fields, Factories and Workshops," dealing with the possibilities of better organization and more efficient methods, he would understand the sheer nonsense of saying regarding the eight-hour day, that "man's needs are so many that it is physically impossible to produce what we need in these hours." And, if he had looked into William Morris' "Useful Work Versus Useless Toil," he would have learned from a glorified craftsman the spiritual and social maleficence of the spending of a single hour more than is necessary in routine labor.

If Mr. Bigelow means merely to point to the dignity and spiritual usefulness of work, he has chosen a most unfortunate context in which to sound his eulogy. We all believe in the gospel of work, even of hard work, at long hours, if it be work of the right sort, properly appealing to man, and properly expressing his spirit. But to defend the long working-day of modern mechanical industry by a reference to the sacred words of Christ: "My Father worketh hitherto, and I work," is little short of blasphemy. God, after all, is probably not hurt by blasphemy; but the chains of men are drawn a little tighter by such words, and there is such a thing as blasphemy against the holy spirit of man. When one realizes from observation and intimate contact with "workingmen" what long hours of labor have meant in their individual lives and homes, it is hard to be patient, or courteous, toward such diatribes in the name of religion. It is a perversion of the holy gospel of work to base uses, and one could only wish that Mr. Bigelow, and all who write so lightly of what is veritable life-tragedy to so many of their fellows, could look on those whom they have pierced.

Look on a picture of what a long working-day actually means. For many years the standard workingday was a day of ten hours. Under simple and rural conditions that was probably not excessive, but it means something quite different under modern city conditions. One may leave aside, for the moment, the artistic or spiritual considerations involved and confine one's observation to the superficial facts. The ten-hour day has usually meant from seven a. m. to six p. m. The worker must be on hand to begin work at seven. He is fortunate if he can reach work, on a crowded street-car, in less than one-half to three-quarters of an hour, and in many cases it will require longer than that. He cannot get home for dinner, and it requires the same length of time, or probably longer, owing to the rush hours, for him to get home at night, as it did for him to go to work in the morning. Suppose he is a man with a family. He leaves home in the morning before his children are out of bed, and if they go to bed at the hour that is customary in well-regulated families, unless he is very favorably situated, he barely sees them at night. He has Sunday, unless Sunday, too, happens to be taken away from him—and the enthusiasts for long hours of labor have never been conspicuous by their enthusiasm for Sabbath observance.

This means that the average man who works ten hours a day, in a modern industrial city, does not get even a

reasonable chance to know his family. How men do conspire in the face of hard conditions, and such lack of opportunity, to become really good husbands and fathers, is a matter of amazement; but in a vast number of cases, perhaps in the majority, the bread-winner is a comparative stranger to the home and family which he supports. A ten-hour work day involves the sheer destruction of opportunity for life's satisfactions in relation to the higher type of home and family.

Judged from this standpoint, the emergence of the eight-hour day is much more than a gain of two hours. That two hours spells all the difference between opportunity and lack of opportunity. A man who quits work at five has a chance for a quiet evening with his family, or to go out somewhere in the evening with his wife, whereas a ten-hour-a-day man has little such opportunity. How many people who work ten hours a day ever get to a church or social supper or neighborhood entertainment? The fact is that a great range of enjoyments and opportunities possible for people who consider themselves hard workers are inevitably shut off from those who follow the deadly routine of a ten-hour day. Even a nine-hour day effects great possibilities.

Mr. Bigelow seems to have a glimpse of the real truth, when he says: "The ordinary man who works eight hours in paid employment puts in several more hours in making his home." That is cold fact. Nothing, unless it be the abolition of the saloon, has done more for the improvement of the outward environment of home-life than the winning by great numbers of workers of shorter hours of labor. Only those who have an eight-hour day could possibly put in "several" hours more in home-making. Can it be possible that Mr. Bigelow does not believe in home-making, and that it is only work in steel and other industries that is to be encouraged by the divine example? It is most amazing that one can appreciate the right use that many eight-hour-a-day people have made of their leisure, and yet be an apologist for a twelve-hour working day. The only explanation would seem to be that Mr. Bigelow has been swept by his special advocacy into loose and extravagant expression, and does not mean what he says. Surely there is utter perversity in his attempt to show that the movement for the reduction of the hours of wage-labor to a minimum is at variance with the gospel of work as a factor in the upbuilding of homes and characters, and above all with the performance of the sort of work that Jesus referred to, when he said: "I must work the works of him that sent me while it is day."

The fact is that if the work of Christ is going to be done in the world, there must be time found for it. To spend the vast part of one's time in commercial and industrial toil, either by compulsion of circumstance in the case of the ordinary laborer, or by ambition and choice as in the case of many business-men, so that there is no time for worship and service in connection with the church, or for participation in the higher arts and fellowships of life, is not Christian; and the sooner the church sees and declares the fact, the better.

Few things are militating against progress toward a better world so much as over-work in commerce and in-

dustry. The laborer and his family are not the only ones who are suffering. Workers in the higher walks of life, if they could be brought to realize it, are deliberately starving intellect and soul, and the community is suffering. Men who, by nature and equipment, are competent to do much to solve the great problems of society and industry, have not time to study facts and situations, and the result is that their energies and great powers, in so far as they bear upon social issues, are directed by prejudice and self-interest. We are paying a tremendous price for the ignorance of the average American business man of everything outside the range of his own business pursuits and ambitions. The average business man is rather contemptuous of the average professor and minister, whom he regards as "impractical" and "visionary." Probably a fair proportion of professors and ministers do lack "horse-sense," and good business judgment; but the business man fails to realize that of the remainder many are men of sound sense and clear judgment, who would have been successful in any career they might have chosen, and that their so-called visionary and impractical notions are based upon careful consideration of a wide survey of facts and information, such as the average business man does not take time to acquire.

A Church Program

MANY churches go through the year and through the years with no program of activities, no goal of accomplishment. They trust for advancement to incidental circumstances, such as the special popularity of a particular pastor, or the curiosity roused in new circles by the advent of a well-known evangelist, and apart from such incidents are content to let Sunday and mid-week services go on as they have gone on for forty years.

A church program, formed at the beginning of the year through the best thought of pastor and workers, and held to with a steady insistence that each part be carried to completion, is a great means of unification in work and of multiplication of forces. The minds of all the members, or at least of all the really interested members, are centered at the same place, and the efforts of all are contributory to a definite end.

A church in a small village, where the community is dependent upon this one congregation for religious and social leadership, has for years followed its annual program with considerable care, and with fairly satisfactory results. The program has varied somewhat from year to year, but the essential points are the same. September is Stewardship Month. During this month the financial obligations of Christians are presented, the general program of church benevolences is given, the budget carefully reviewed and adopted, and the every-member canvass made. October is Organization Month. At this time every organization, from the official board to the children's mission band, is brought into working order and its work for the year outlined. November is Church Attendance

Month. Members of the church are urged to loyalty in church going for their own sakes and for the sake of others, and an effort is made, through calls and announcements, to bring in new hearers. December is Sociability Month, and is for the whole community. Social gatherings are held in different parts of the town, and all of the people are urged to call upon strangers and shut-ins. Although these visits are entirely voluntary, sometimes hundreds of such calls are made. The month ends with a general celebration at the church, such as an indoor picnic, with games in which young and old join. January is Devotional Month. A program of daily Bible readings—usually certain books to be read in course—is given out, and each Sunday afternoon a special devotional meeting is held at the church. February is Evangelistic Month. The simultaneous Bible readings are continued through the Book of Acts, and a short series of decision meetings is held. March is Missionary Month. The missionary enterprise is reviewed and often there are visits from missionaries and secretaries. April is Religious Education Month, and plans which have been forming through the year for the enlargement of the Sunday School are put into operation. May, and running into the time of commencement in June, is a Life Service period, when the young men and young women are asked to consider the claims of various fields of religious activity. The summer months have no such sharply outlined program, but attention is given to outdoor recreations, especially those of the Boy and Girl Scouts.

Any church program must of course adapt itself to local needs. For instance, a city church would almost surely wish to stress the Sunday school work in the fall rather than in the spring. The point is not the value of a particular program. It is the value of a program. True, this must often be modified and extended. There will come unexpected opportunities and blessings, but they will come in largest measure to those who are working in unity at the task as it is clearly seen. Special outpourings of power are oftenest for those who are with one accord in one place.

The Ravenous Beast in the Cellar

A Parable of Safed the Sage

THERE came unto me one of the sons of the prophets, and he bowed low before me as young men bow before their elders when they have need of wisdom and know it. And that is not always, but sometimes.

And he said unto me, O Safed, live forever. Thou art a venerable man and one who is wise.

And I said unto him, So far as the passage of years is concerned, thou speakest truly. As to Wisdom, we shall know better when I learn what advice thou dost desire, and whether it be something about which I have knowledge.

And he said, O Safed, I went forth from the School of the Prophets no great time ago, and I am the Minister of a Dear Little Church.

And I said, See that thou love it well, and continue to love it, even when the years shall come that find thee in one that is larger. For there is no Church so small but it deserveth a Minister better than any of us.

And he said, Thou speakest truly. And now, behold, the people of God in that place have dealt kindly with me and with my wife. And they pay us our Stipend on the last day of every month. And in many ways have they shown us affection. But, O Safed, a year ago they built us a Parsonage, and it is a Lovely House.

And I said, Thou art in Great Luck, for the Housing Problem is Some Problem to those who are not thus provided.

And he said, It is even so. But in the cellar of that house is a Ravenous Beast, and the hunger of that Beast is Something Fierce.

And I inquired of him the name and manner of the Beast.

And he said, The name of it is a Furnace. And last Winter it Devoured Coal to the total cost of an hundred and thirty and eight shekels. And my stipend is but twelve hundred shekels. And I have food and books and other things to buy, and the Lord hath spoken kindly unto us with the promise that there will come to us a Little Child, and we do greatly rejoice. But we think of the coming of Winter, and of the great beast with the Wide-Open Red Throat that crieth for Coal. And we know not what to do. For we love our people and they love us. But it cost us much to furnish the lovely new house, and we are in Debt. And we fain would owe no man anything but to love one another.

And I said, I will write a Parable concerning this same Beast, and I will remind the people of God in every place, that the Good Old Summer Time is past, and that in every parsonage there is a Ravenous Beast that crieth for Coal. And I will speak kindly unto them, saying,

Hear me, O ye people of God, and let me thank you for your kindness to all ministers, both old and young. For this may the Lord reward you. And now, behold, consider whether it be not possible to add to your kindnesses this one beside that ye Endow the Beast in the Cellar of the Parsonage, that the Minister freeze not, and that he and his wife and the baby may warm themselves in comfort, and bless you for your kindness.

Sanctuary

THERE is a place within my heart,
Where lovely shadows lie;
I go to seek God's peace amid
Its radiant mystery.
There is an altar where I kneel
To hear great music rise—
And all my little joys bow down
To hide their streaming eyes.

ELIZABETH ZULAUF.

The Music of the Church

By Lloyd C. Douglas

THE minister who has persuaded himself that it matters little what manner of music is customarily rendered in his Sunday services may spare himself the trouble of seeking further for an explanation of the fact that his church treasurer is always blue over a bank-balance that is always red. Nor need this good man quest an ampler reason for the habitual listlessness of his congregation on the first day of the week, if it is listless, or for the diminutive size thereof, if it is small. Of course, there may be other excellent reasons, but this one will do quite nicely.

Our young brother in the second balcony heckles us to state a few of these other reasons. We dislike to be interrupted, but the question is fair. Well—for instance—something may be wrong with the preacher's sermons. Their dimensions may be at fault—too long, too deep, too narrow. They may be blighted with a chronic pessimism. Weekly information to the effect that the world is going, if not already gone, to the dogs; and that the whole of nature groaneth and travaileth to the exclusion of any other lawful pursuit, gets to be an old and not very attractive theme, after a while. And people get tired of hearing, constantly, that they are miserable sinners—a fact too obvious to demand such frequent repetition. When they have enough, they quit. That is one reason; and a mighty good one.

POLLYANNA PREACHERS

Only slightly less unalluring are the sermons that reek of the vapid tosh known as Pollyannaism. The "just be glad" preacher gets to be as great a public nuisance as his colleague in the next block who knows the city deserves to be blown to perdition—and now a worm has chewed up his gourd-vine. Again, the preacher's sermons may be so profound as to be incomprehensible to all but the self-confessed intellectuals of the neighborhood, or as light as the chaff which the wind driveth away.

It is just possible that something may be wrong with his pastoral activities. He may have acquired a trick of wearing a chip on his shoulder, precariously poised, and frequently being brushed off by careless passers-by, to his perpetual discomfort and irritation; or, he may have been built, temperamentally, by the rules which obtain in plane and solid geometry, with right angles and the apexes of triangles sticking out all over him, upon which rugged corners and sharp spikes people keep bumping themselves and moving off rubbing their hurts and muttering that he is what—most unfortunately—he is. Or, again, he may have so poor a head for anything like organization or executive leadership that his board of deacons is as glum, in session, as a coroner's inquest, and his board of trustees haggle with him over the suggested appropriation of four dollars and fifteen cents wherewith to buy the janitor some new brooms and a coal-shovel, while his Sunday school hasn't half enough teachers, and his

women's society is up to its ears in a brawl. These are some of the reasons. They are all good ones. Without doubt, these brethren have a bad time of it, each in his own way.

NOT MAKING IT GO

But one's full sympathy goes out to the minister who knows that he is not making a go of it—not failing for any of the reasons indicated above—and with brutal candor—but because he has never taken into serious account the importance of that supreme feature of Christian worship—the music of the church!

He may be an able preacher; but he can't preach past bad music! He may be a tactful and beloved pastor; but he can't win and hold people to his Sunday services with that execrable choir! He may be no end of a statesman in his deft manipulation of his multitudinous auxiliary societies, boards, cabinets, bureaus, and what-nots; but the feeble organist will see to it that the S. R. O. sign is never put out. Sometimes he is entirely unaware that this is so.

Not infrequently one hears a preacher saying that he knows nothing about music, at all—church music, or any other kind—saying it nonchalantly, as he might admit ignorance of the tapestries peculiar to the Ming dynasty—apparently oblivious to the fact that his confession is equivalent to a carpenter's casual remark that he never could saw a board straight or drive a nail without pounding his thumb. No more rarely one hears a preacher saying that he has "no ear for music"—saying it with a smile that clearly means he is too much occupied with serious matters to give attention to anything so trivial. We are to understand that it is just a pleasant little joke that he has on himself. By no means is it a joke! It is exactly as if a painter should confess to color-blindness! For so large a place does music rightfully hold in Christian worship that whoever accepts responsibility for the religious education and devotional inspiration of a church can never hope to teach his congregation how to sense the Divine Presence unless he is not only in love with music but fairly conversant with its history, its functions, and the proper manner of its execution.

UNDERRATING PUBLIC TASTE

It can easily be proved that most discouraged preachers have consistently underrated the public taste. They have harangued their congregations about the increasing godlessness of this generation as a reason why their churches are failing to attract, when the real reason may reside in the increasing unattractiveness of their services, due to the more exacting nature of the public taste. In no field has this development of taste proceeded with more rapidity, of late, than in this matter that is before the house just now. The public has recently achieved new agencies for the cultivation and satisfaction of its heart-hunger for good music. The phonograph which has

become almost as common and indispensable to the American home as the wash-boiler, reproduces the music of the masters, executed by the best known of contemporaneous artists. True, the jazz record brays its abominable yawp more often than "Gloria a Te" raises its majestic praise; but the family that is likely to take any interest in the church at all, owns a few first class records, and plays them with delight, of a Sunday afternoon.

More people know good music when they hear it than we suspect. It should be repeated—the preacher is always tempted to underrate the public taste! Because they don't talk back, he thinks his puny little essay, on Sunday morning was a wonder. Because nobody stayed after church to ask him where he got his figures when he said that one-third of the inmates of Sing Sing are college graduates, he thinks they believe it. Because they don't call him up Monday morning to tell him that the music yesterday was the most awful thing they had ever heard on land or sea, he imagines the music will do. Not so extremely good, perhaps; but it will do. Ah, no; the public isn't such a dull ass as some would have us believe.

SPECIALISTS IN POOR MUSIC

Unfortunately too many churches have been specializing in poor music. The reasons for it are legion. Two or three of them will bear mentioning. The trouble may lie, for example, with the choir leader. Not to speak too abstractly, permit me to present Sister Iontha Place. Miss Place began directing the choir at the tender age of twenty-two, just after her return from the year she spent at the Tophole Conservatory. That was in the early summer of 1901. Because she has been at it so long, and also because her brother is the heavy contributor, Miss Place must be retained. By virtue of her position, she may sing solos if she wishes so to do. And she wishes so to do—almost every Sunday. Miss Place flirts abominably. There is only one satisfying tone taken in the whole of her performance—the final syllable of "Amen." There are ten persons in her choir—the sort that could be expected to become and remain party to such an enterprise. Every Sunday there is a sugary little anthem about "Behind the Beyond is Somewhere," or "His Old Mother's Rockingchair." And other stuff like that.

Now, Rev. R. H. Pepper, a real preacher with a real message, has become aware that he can never make anything of his church so long as this state of things persists. He wants to know what he is to do. For, as has been said, Miss Place is the esteemed sister of Deacon G. Rowling Place, and in most excellent health. Your duty is plain, Pepper. It is not a pleasant job; but—somehow—you must contrive to displace the misplaced Miss Place (begging a thousand pardons!). Nobody envies you the task; for this kind comes out only by prayer and fasting. But you can't preach against that music. You must either change matters, at that point, or be resigned, or resign!

Have another? Well; meet our good friend, Mr. Onestop, the genial organist who has been playing for nothing (a just wage for services rendered) during the past

thirteen years. Whenever the suggestion has come up to the board of trustees that Brother Onestop be given a big birthday dinner in celebration of his retirement as organist, somebody has remembered that Onestop really has been doing the best he could—which even the frenzied admit—and absolutely without recompense. This latter is to be kept carefully in mind. A new organist will add another annoying item to the budget; and the board's pet motto is, "Budge not the budget!"

These well meaning people do not realize that they would be doing Percy Onestop a kindness by shielding him from any further rough criticism and contumely behind his back. And, as to the economics involved, Onestop's gratuitous service at the organ is the most expensive item in their whole blessed and unbudgeable budget! If there are any tears to fall, let them be shed in behalf of our brother, the preacher, who has become the ungrateful legatee of such a bequest as Onestop. What shall he do? In the midnight watches, he asks himself, "What shall I do?" He must get rid of Onestop. It would be positively wrong for him to poison the fellow; but he can easily request the rendition of certain musical numbers which are quite out of Onestop's reach. If the man has any sense at all he will see the point. If not, it can be explained to him by the aid of a map and lucid footnotes. But, Onestop must go!

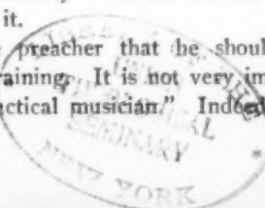
GOOD MUSIC OR NONE

If the preacher is careless whether or not his church ever commands any attention and respect, let him put up with what he has had vouchsafed unto him. But if he hopes to make something of his church, he must deal with his music problem very firmly. He must boldly announce that his church will have good music, or none! Far better to have no music at all than what passes for the same in far too many of our Protestant churches. And where does the responsibility rest, at last? With the choir? Not at all! With the music committee? Not a bit of it! It resides with the manager of the whole institution—the preacher. When the music is bad, the congregation is depleted; when that happens, who gets the blame? The choir? The music committee? Not for a minute.

No; it is the preacher's business, after all. He may pretend to wash his hands of it, and lay the responsibility elsewhere; but verily he has his reward (which, likely as not, involves a move to some other locality where he stands a good chance of swapping the worst chorus-choir on the face of the earth for the awfulest quartet that ever jangled discords).

Here shows up the importance of the preacher's knowing something about music himself. He should be in a position to speak to his choir in a tone of authority. It is not enough that he should be vaguely conscious that the noise behind him, on Sunday, is raucous and infuriating; he should know exactly what the trouble is, and spare no pains to mend it.

This demands of the preacher that he should have acquired some musical training. It is not very important that he should be a "practical musician." Indeed, it has



happened that a preacher's ability to sit down on the organ bench and demonstrate precisely how he would like to have a certain passage rendered, has earned him an enemy guaranteed to hate him and his to the third and fourth generation. If the preacher is a good organist, he can well afford to keep this one candle of his under a bushel. And if he has a trained voice, he had better use it to talk with. The preacher-soloist, who steps from the pulpit to the choir and back again, had better take a day off and decide which of these two very excellent callings is his—and put all of his time on the vocation he decides to retain.

But it will never be against him, in the opinion of the choir, if he reveals the fact that he knows good music from trash. How many preachers like to draw a chuckle from the choir by deprecating their complete ignorance of the devotional and inspirational music of the church—as if it were something to grin about! Just about as funny as if the doctor should remark that he had never taken any interest in clinical thermometers!—and all this foolishness of asepsis in surgery! Of course the preacher intends this pleasantly as a pretty little compliment to the choir for knowing so very much about something concerning which even he knows nothing; but it's a poor joke, any way you take it.

BEST MUSIC NOT DIFFICULT

If the minister will give some attention to this matter, in his study, and in conference with good musicians, he will discover, perhaps to his surprise, that a great deal of the strictly high class music of Christianity is not difficult of execution. He should find out what these anthems and solos are, if his choir is composed of persons who lack the talent and training to adventure with more complicated scores. It may be with the best intent in the world that he proposes to the choir that it attempt the "Hallelujah Chorus" which is, as he says, a very wonderful thing. But unless his chorus is made up of trained vocalists, he has placed his friends in a position from which it will be quite difficult to escape with credit to themselves and the cause they would like to serve. He should know exactly what grade of music his choir can successfully negotiate, and see to it that the musical library of his church is supplied with the best there is of that grade. He should have a complete list of the titles of these numbers in his study. When he plans a service he should inform the choir director what special music is demanded by his sermon theme.

How little coordination there is in most of our churches, of the sermon and the music? Sometimes the choir director doesn't have the faintest idea what the sermon is about, and the preacher doesn't know (or care) what the choir is going to sing. He picks his hymns at random, without regard to their fitness or tunefulness. Occasionally he does this at the last minute. The choir has no notion what hymns are to be sung. No rehearsal of them has been had. And then this fellow will get up and baffle about a wicked world that will not come out to church! Why should it? What is he doing to make the church more attractive? Complains about the size

of his salary. In what other business could he earn more, if he went at it in the same way that he prepares for Sunday?

THE CHOIR ANTHEMS

Now there are a few facts that every preacher really ought to know about choir anthems. First, the choir must never attempt anything that is too difficult to be rendered well. It is much better that the quartet should spend two hours trying to get together on "Jesus, Keep Me Near the Cross,"—and then sing it with an eye single to one purpose—than to invest an equal amount of time on "The Radiant Morn"—and tote it to the shambles. Every quartet wants to sing "The Radiant Morn." There are about a dozen church quartets on the Western Hemisphere that have any warrant for making the adventure. It is much more effective for the choir to learn "Hark, Hark, My Soul," so that it can sing it with good interpretation, than to butcher Tchaikowsky's "Oh Come, Let Us Worship," or Gounod's "Sanctus."

In the next place, the choir should not attempt to present a new anthem every Sunday. That means nothing else than that the piece has been given only brief rehearsal. Possibly all that these loyal folk have achieved, in that one rehearsal, is a scrappy knowledge of the harmony. As to its interpretation, they have had no chance to attend to that. They just grind it out—happy if they all contrive to get through at the same time. It is much better if the choir should plan to present one new anthem each month, and repeat old ones, frequently. The best choirs do it. If the piece is good it will bear repetition. If it is not it should never have been done in the first place. Quite to the contrary is the repeated sermon! Any sermon that the parson can repeat with a feeling of assurance that his congregation will not recall it never was worth preaching. Is that not a fact? When you preach an old sermon do you pick one of the big ones—that made everybody sit up? You do not? We are right, then, about this, as usual. It is not so of the anthem. The congregation likes an old anthem, if it is well done; just as it likes a well-remembered Scripture reading, if it is well done. Preachers who are poor readers of the Scripture Lesson should select obscure passages. The people have heard the familiar ones done well, and cannot forget about it.

HYMNS AND HYMNS

It goes without saying that the preacher should have a fair working knowledge of hymnology. It is somewhat important that he should be able to read New Testament Greek; but far more important to his job than Greek is a fine sense of discrimination in the selection of hymns. He ought to know whether it is more uplifting for his congregation to sing "Pull for the Shore, Sailor," or "Lead on, Oh King Eternal." It ought to make a difference to him whether his people sing "Brighten Your Corner" or "Lead, Kindly Light." He should understand the relative values of "Will There Be Any Stars in My Crown?" and "Jerusalem the Golden."

And he must keep close to that choir! He must attend rehearsals, and lend encouragement to all worthy effort. He must dare to administer tactful and constructive criticism. The fact—for it is a fact—must be kept constantly before that choir that its service is of signal importance to the life of the church. Some preachers

pray for the choir, just before the service begins. That is as it should be. Most choirs need it. But, whatever means the minister employs to teach his musicians the significance of their task, they should be made aware of it as a solemn obligation. Are your Sunday services lifeless, and poorly attended? Look behind you!

The Freudian Theory and Preaching

By Douglas Horton

EXPERIMENTAL psychology is slowly accumulating evidence and concepts which sustain and confirm our Christian conviction as to the abiding necessity for preaching. In the doctrine of the subconscious wish, with its associated ideas, is the basis of a scientific apologetic for the practice of that art which more powerfully than any other agency is competent to make real the life of God in the hearts of men.

As everyone knows, people often act unconsciously. When the hand, hanging inert at the side, comes in contact with a heated stove, it is withdrawn unconsciously. If its possessor had to "stop and think" whether or not he would contract such muscles as would rescue the member from pain, he would be burned. There is evidently a nervous center which supervises such experiences and directs reaction without waiting for deliberate and conscious violation.

The whole range of phenomena of the order of dreams, hypnosis, and multiple personality bears out the hypothesis of the presence of this "subconscious mind" in human nature. The evidences adduced are overwhelmingly convincing that this mind beneath the limen of consciousness operates over a much wider field than any have previously been willing to admit. Indeed, the subconscious wish may operate upon sensory matter in no less degree than conscious desire itself. The amazing successes of Christian Science, Spiritualism, and the other thaumaturgic faiths as well as many of the miracles of Jesus are illuminated by this fact. But the now classical proof is the cure of the nervous disease commonly called "shell shock."

WHAT IS "SHELL SHOCK?"

The symptoms of this disorder are that the soldier, on reaching the war area, discovers that amidst the excruciating surroundings part of his physical system has ceased to function: he loses his sight, his hearing, the use of his arm or some other member. This he and his comrades attribute to "shell shock," or a shattering of the nerves through shell fire, but this is now believed to be an erroneous conclusion. The psychological elements are similar to those in the movement of the hand from the heated surface. The scorching and unbearable experiences of the battlefield are comparable to the unpleasant associations of the heated stove. In both cases there is a subconscious wish to have done with pain. In both, the wish may fulfil itself by acting upon the muscles, in the latter instance, to

compel them to contract, in the former, to constrain them to cease acting. In both, the muscular action tends to relieve the person from undesirable circumstances. On the battlefield the thought, "If I were not physically fit, I would not be here," which had fluttered through the mind and was then forgotten by consciousness, was, as it were, seized upon by the subconscious self and used to motivate the paralysis of the organ. It is noteworthy that it is usually the right or trigger arm which becomes devitalized. The useless arm brings the soldier into the safety zone behind the lines as surely as the contracting muscles withdraw the hand from the stove and the man from pain.

That this romance of modern psychology is no phantasy is attested by the fact that in the early part of the war before the army surgeons were converted to this theory and "shell shock" was believed to be due to a mechanical disarrangement of nerves, patients were usually returned home for such non-combatant duty as they could perform. Witness the thousands of the crippled, the maimed, the deaf and the blind who now go their painful ways along the city streets and country lanes of Britain, France and Germany. In the American army, however, there was a psychiatrists' unit, and there, where the theory was tried out, the number of cases returned, not to service-of-supply duty but to the front line, was no less than ninety-one per cent! There will never be another army in any civilized nation without such a unit, nor another surgeon-general who discredits the theory of the subconscious wish.

COMPLEX OF SUBMERGED WISHES

But this knowledge is not a military secret. Indeed, if it had not been for the invasion of civiliamdom into the khaki hegemony it is doubtful if this modern attitude would have received acceptance there as soon as it did. Thanks to this interpretation of the human mind, the institutions for the care and cure of the insane are numbering their convalescents by scores where previously they numbered them by tens. And yet it is not in this abnormal mentality where the new exegesis of psychology makes its most significant contribution. The paranoiac tendency, that is, the unconscious coloring of one's thinking by a complex of submerged wishes, is not foreign to any one of us. Many Irishmen today who think that England should withdraw her control from Ireland point for their reason to the recent political blunders of Downing Street, whereas, if their minds could be anatomized, be-

neath what they believe to be free thought would be discovered an antipathy engendered in their childhood of which even they themselves are unaware. There is only one key to our amazing national consciousness of last winter which swept a majority of our one hundred millions into arguing seriously about a political experiment called "Bolshevism" concerning which they had almost no definite information: namely, a latent suspicion that American business prosperity was threatened. It has often been noted that it is the under dog who elaborates argument for alterations in the status quo, and the comfortably situated who has studied reasons for preserving the social order. How happy the man who has no unconscious prepossessions—and how solitary!

SIN A SUBLIMINAL COMPLEX

The preacher who does not realize that his congregation is a multiplicity of minds, each tending in the direction of unexpressed predilections, plows the sand. Sin itself is such a subconscious complex of evil desires. It has been the custom of a flaccid universalism which blurred the outlines of concise thought to transfer the responsibility for sin from human souls to the agencies of heredity and environment. But here is science itself devising a doctrine of sin as rigid as Calvinism, describing the sinful soul as differing from the righteous by as diametrical a contrast as subsists between insanity and sanity. In the most common type of insanity the mind cannot think accurately because it is perverted by a hidden complex. Thus also a soul's vision of God is warped or obscured by a complex of wrong desires. Sanity is the ability properly to interpret sense environment. Godliness is the ability properly to interpret spiritual environment. Sin, in Freudian terms, is a subconscious wish which inhibits a full and free appreciation of the presence of God. Jesus understood that it is only the pure in heart who can see God.

That this viewpoint is confirmed by real experience every minister will testify. When a person refuses to accept the Lordship of Christ and enter upon the service of God, he invariably presents some respectable reason for this recusancy, and he believes his reason to be a sincere one. It will be a theological divergence or an argument against the local church personnel or polity. For these considerations, though he admits the perfection of the Christian ethic, he cannot professedly enter the kingdom of God. Then amidst auspicious surroundings he is perhaps persuaded to look in upon himself: his subconscious mentality is flooded with light and seen by his own eyes; he uncovers the little nest of desire which has distorted his thinking. The substance of his aversion to Christ was not the doctrine of the virgin birth, as he thought, nor the number of hypocrites in the church; it was his own hidden wish to continue a certain habit then made vivid to him which unconsciously he knew Christ would not tolerate. This he suddenly sees—is genuinely surprised at it; and the phenomenon of conversion occurs. It is the soul's bursting into spiritual sanity occasioned by the disparting of the sin-complex which had previously restricted it.

The cure for the subconscious wish which perverts the higher mental life is thus simply revelation and explanation. In the army a young man stone-deaf from shell shock was brought to the surgeon. An examination proved that the mechanical equipment of the ear was still intact. In the man's presence the doctor said to his orderly: "There is a letter from home for this young man. In five minutes you may get it and read it to him." In five minutes the deaf man turned to the orderly and said: "Let me see—I have a kind of recollection that the doctor said that there was a letter for me." "Yes," said the orderly. "Please get it," said the man. But the orderly got the surgeon, who, after explaining the case to the man himself, was able to send him back to the trenches after a fortnight in the rest camp. The man had been getting the sounds but the nerves had been refusing to pass them up into consciousness. They finally found their way there only as a hazy memory which by its pleasant associations eluded the blockade.

A woman who was confined to her bed with organic trouble put to rout every form of medical treatment. Finally a nervous specialist diagnosed the situation. He learned that shortly before the illness came on, the husband's sister had come to live in the home. To the amazement of every one he began his treatment by sending this woman to live in another state. He then told his invalid that she had a subconscious though natural wish to be the mistress of her own household; that the sister, a domineering person, had gradually wrested from her hands the entire responsibility of the menage and that she herself had unconsciously found no way of winning back the attention and direction of her family save by falling sick and drawing upon their sympathies. From the hour of the explanation the woman began to mend. Such illustrations could be infinitely multiplied.

THE SECRET OF CONVERSION

Note that the first confession the Christian Science healer insists upon her patient making is that the disease is really an illusion, being the natural result of a want of faith. Note also that Jesus held the words, "Thy sins be forgiven thee," to be more cogent than the demand, "Arise, and take up thy bed and walk." The story of the sick of the palsy was repeated a score of times in Flanders.

Conversion thus occurs when men become self-convicted of sin. When the tangle of evil desire is cut, then Christian verities become as acceptable as sunlight and the presence of God as real as one's own personality. *Anima naturaliter Christiana*: the healthy soul is as aware of its spiritual environment as the sane mind is of its physical surroundings. The way to bring about this health is to explain a man's sin to him. Let the light penetrate the cellars of his consciousness and you rid him of the vermin which spread poison and batten on darkness.

For this service of explanation, preaching, whether to a congregation of one or a thousand, is the potent instrument. Of all the agencies designed to acquaint the soul with God preaching lends itself most readily to the art of explanation. Prayer is the transcendent act of worship, uniting hearts by chains of gold to the throne of

grace; but unless all subconscious barricades are shattered by a preaching which aims at the hidden complex of corrupt desire, prayer is vapid and foreign. Praise may encircle worship with a golden halo; but unless a revealing sermon has taught the heart to sing, the hymn is sounding brass or a tinkling symbol. The reading of the Scripture is the expression of the race's highest thought couched in its most sublime prose; but only the eye of the untrammelled soul can see the black and white of the printed page take on a richness of color such as that which bathes the gray nave of a cathedral when the sunlight streams through its storied windows. Ritual, whether of the ultramontane magnificence of the Mediterranean cults or of the quiet simplicity of the Society of Friends, is made intelligent by the sermon which causes men to search their souls.

Though literature also explains, it is not so trenchant as the sermon, for whereas the former is written for the unknown reader, the latter is preached to a congregation where reaction to each word is immediately evident to the speaker. If his sympathy with his audience is subtle enough, the speaker may press the emphasis where it is most needed and probe the hearts of his hearers.

THE PREACHER'S POWER

Preaching is the facile instrument which may be used to destroy that nidus of selfishness which the saints of old and scientists of today unite to call sin. It is not fortuitous that religious reawakenings have never been precipitated by priests but always by prophet-preachers. Paul, bringer of the morning of Christian history, who, like the Phoebus he contended against, drove his chariot of light over the whole circle of lands, was a preacher. John Chrysostom, who from his pulpit in Antioch carried his generation into heights of spiritual vision the world had not dreamed of, was a preacher. Bernard of Clairvaux, under whose leadership the church of the Middle Ages let its light shine before men with the lustre of heaven, was a preacher. John Calvin, who held the city of Geneva and the destiny of Protestantism in the hollow of his hand, was a preacher. John Wesley, whose faith has in these later days revived the continents, was a preacher. The sermon in the hands of such men as these was the key which unlocked the magic casement and flung before the souls of men not only the hidden realities of their own souls but the glory of the divine law of righteousness.

The possibilities which lie in utterance must bring ministers and all others who at any time are called upon to speak the Word to sober and humble reflection. Only he who is free from the morbid wish can hope to deliver his neighbor from a like burden. Only the person with an unembarrassed and deep sympathy can speak peace to another heart. In truth, the subconscious malady of many on both sides of the altar rail is the inclination to be a leader at the expense of being a brother; but only he who is willing to bear the sins and carry the sorrows of others can be worthy to preach Jesus' gospel of liberation.

The profession of the Christian ministry is the highest of callings because it entails the infinitely delicate and

awful responsibility of setting hearts free from the sin which shuts out the presence of God.

VERSE

The Church

THE temples of the flesh are reared, and fall;
Our sanctuaries crumble stone by stone.
And yet, in life triumphant over all,

Through age on age increasing, thou alone,
Intangible, and so from worm and time
Immune, dost bear to us the Theme Sublime.

What if men tear thy robes of faith apart
(By such rare portions blinded to the whole
Still past conception of the mortal heart),

And with but partial truth would warm the soul?
Thou art the Christ's, and even hosts of hell
Thy final sovereignty may not quell.

Heaven's beloved! Reign Queen, Messiah's Bride,
Bought with His pain, anointed by His blood.
Arise! To all His children open wide

Thy portals—like the arms of motherhood;
Redeem within thyself His love-sealed vow:
The fainting world awaits its revelation now!

EDNA MARIE LE NART.

Derelicts

HE stood one day beside a maiden's couch
And bade the hysteric mourners spare their grief;
For though her form was cold, and though her eyes,
Like the dull windows of an empty house,
Flashed back no answer to their questioning,
But knew them not, and mocked them—Jesus knew
God's power and faithfulness.

"Weep not," he said:

"She is not dead, but sleepeth."

And today

Those sad and smiling eyes look into eyes
Where men see only ashes of dead hopes,
And dust of crumbled courage, and bare walls,
Where once was faith and innocence and love
And virtue and the throbbing Life of life.
And when men sigh, "Too late!" he answers them
Again: "... not dead, but sleeping."

ROY TEMPLE HOUSE.

God Stoops

AS children gather flowers,
So fain is God to gather
The fragrant flowers that blossom
In His garden.

The little prayers that brush His garment's hem,
God stoops to gather them.

RICHARD R. KIRK.

The Child Worker

SINCE Jesus warned men that they had better be sunk in the sea with mill-stones about their necks than to give offense to a little child, there has never been a time when society was so vitally interested in the welfare of its children as today. Under the influence of Christian ideals there has come to be a social crusade in behalf of childhood. In non-Christian lands children are the property of their fathers and may be tenderly cared for under the parental roof or within the family group, but they are hapless indeed if they have neither. Even in a Christian civilization the age-long prejudice against the weakness and dependence of the child in favor of the possessive rights of the father have yielded slowly to the Christian principle of the divine right of even the smallest and least of human beings to its own life.

It was only a few generations ago that Lord Shaftsbury wrought with heroic toil and in disappointment to redeem the children of the working classes in England from mine and mill with their torturing long hours and barrack-like living quarters and pittance of wage. All the powers of the day in state and business and church were against him, but the growing democracy of Britain was able to do something, and slowly the child's estate was bettered by law. The advance was slow indeed, and the maw of industry has been a veritable modern Moloch for the children of the poor. It was only a few years ago that a wealthy churchman and cotton maker from North Carolina haughtily answered a congressional query as to his responsibility for the child workers in his mill by saying, "I am responsible only for good cotton cloth a full yard wide." And within the last decade certain southern state legislators voted against child labor laws because industry argued that cotton cloth could not be profitably made without child labor. The same had been done in years gone in the North when Illinois and Pennsylvania had given the same answer in regard to bottle-toters in the glass factories and breaker-boys in the coal mines. We have been very tender with our own and very hard with those who had no one to protect them.

* * *

Before the Legislatures of 1921

Forty-four state legislatures and the national Congress meet this year, and women have the vote. The success of the crusade for child labor regulation and compulsory school laws to supplement it has been cumulative. Much more was gained in the last biennium than in any five years before, and with women voting and momentum up more can be done this winter than in any five year period hitherto. January 21 has been set apart as Child Welfare Day in the churches. No influence, apart from that of the mothers, can do more than the churches to secure adequate protective legislation. Here and there certain churches have always spoken in defence of childhood's rights before the law, but until recent years the policy of the church as an organization has been one of silence and of opposition on the part of many of its leading laymen. In late years religious conventions have passed resolutions, but none have sent lobbyists, as the women's clubs and social organizations are doing. Men have rested so completely under the presuppositions of laissez faire that they have refused to interfere even on behalf of the child whom misfortune drove to labor for a wage.

The National Child Labor Committee has persistently kept the facts before the public and has conducted a vigorous campaign for many years. It reminds us today that the federal law reaches not more than 15 per cent of the 2,000,000 children engaged in gainful occupations. Legislation of the past decade should have reduced the number of tender little wage earners and it is believed the 1920 census will reveal that it has done so, but in previous decades there was a constant increase. In 1870, one in seven of our American children under sixteen was working for wages. In 1900 it had increased to one in five and by 1910

it was one in four. Fifteen states report that the number of children leaving school for work during the first half of 1920 was from three to twenty per cent. In New Jersey the average has been 20,000 per year for the past four years. Child labor is not confined to mining and manufacturing; it reaches into the beet fields and the cotton fields also, and the street trades of the greater cities bring one of its most difficult problems.

* * *

Wage Labor Versus Wholesome Work

The advocates of laws to prohibit or at least to govern child wage labor discriminate clearly between useful work and labor under a deleterious wage system. They make no protest against wholesome work on farm or in home or shop under parental direction. They believe in the gospel of work as well as in the gospel of play, but they protest against the slavery—I use the word advisedly—of a wage system applied to tender children. It is a slavery because it makes them bondsmen to a system that impairs child life and that without any ability on the child's part to choose or to contract or to exercise any personal discretion on his own behalf. The protest is not against work but against wage labor.

The National Child Labor Committee has collected many facts in regard to the bearing of premature labor of this systematic and grinding, machine-like kind upon the health and mentality of the immature laborers. Observations have shown that children of fourteen at work suffer twice the amount of illness suffered by others. The accident rate is treble, even though most states forbid children's employment in dangerous trades. The United States Industrial Relations Commission drew from New York City officials in the health department the judgment that sixteen should be the minimum age for wage employment, as the child of fourteen, the average minimum age allowed under child labor legislation, is not physically fit for the kind of toil to which wage labor submits him.

Wage earning is a very different problem from home chores. The "boss" is very dissimilar to the oversight and direction of parents. The factory crowd and regimen are full of menace as compared to the home group with whom work can and should be done. The grind of the machine has an effect upon child life, the very opposite of that which inheres in the variety and creative interest of cooperative household work.

* * *

The Idle Child

Therefore all charges that well meaning folk may sin against youth by prohibiting useful employment and breeding idleness are false. Such talk is only the camouflage by which interested parties attempt to deflect honest judgment. The rural child has plenty to do. In his case our interest lies only in seeing that he is sent to school. The greater illiteracy in America is in the rural districts. Here compulsory school laws are sought in order that our farm boys and girls may be made intelligent citizens and saved from being stunted by isolation and drudgery. In town and city the case is different. The country boy always has the better chance to be a man simply because he does have to work and become one of a cooperative household. The father's business in the town usually has no place for a boy, and the city mother is tempted to excuse her daughter from the routine of household duty and training, so much of which is now done outside the home. When school is out the street calls, and all too often the street becomes a more powerful influence than the home, howsoever earnestly the home strives to be first. Idle hours thus become the devil's opportunity. Here the vacation school, the public playground for the crowded city quarters, and some sort of a job under adequate home direction fill the void

and there is fine opportunity also for city churches to do a piece of constructive work in character building.

Play is the key to child training, whether in vocation or morals. No immature child should have to toil at things where the play interest cannot be employed. If he is he grows up stunted in mind and body, undeveloped in imagination and creative energy and perhaps a victim of an appetite for stimulant. Work

and play go together by right. Work is play made serious with purpose. But labor in a mill or at any monotonous toil destroys what play at work builds up. "If we could grapple with the whole child situation for one generation, our public health, our economic efficiency, the moral character, sanity and stability of our people would advance three generations in one," says Herbert Hoover.

ALVA W. TAYLOR.

A COMMUNICATION

Rights of Religious and Racial Minorities

ONE of the grave problems of the present day concerns the rights of religious and racial minorities. We had hoped that the struggle for religious liberty had been won among civilized nations; that the world recognized that the right to worship God according to the dictates of one's conscience is among the most precious rights of man; that the adherents of any and every faith should have unchallenged freedom to endeavor to win converts by persuasion; that every man has a right voluntarily to change his faith; and that any constraint by either church or state upon those who prefer their own faith is repugnant to every sane and enlightened mind. The Peace Conference at Paris expressly sought to guard the rights of religious minorities and articles for their protection were incorporated in the treaties.

Among the disappointing conditions that have followed the war, however, is the recrudescence of persecution in a disturbing number of countries. The changes of frontiers have sometimes united separated members of the same nationality or creed into a new state. In other cases these changes of frontiers have broken old ties. Minority groups have arisen which are separated by creed, language or by nationality from the majority of the people in the state to which they now belong. The protective clauses of recent treaties are, in many instances, being disregarded, and minority groups are being subjected to tyranny and oppression ranging all the way from petty annoyances to the most atrocious cruelties. In some cases, those whose rights are being restricted are Protestants, in other cases Roman Catholics, and in still others Jews; although in certain lands all three are the objects of persecution.

America and Great Britain, of all lands, are the ones where neither religious nor racial enmities might be expected to exist, for they have prided themselves upon their civil and religious liberty. While, however, we were engaged in studying the rights of religious minorities in other countries we were startled and humiliated by the outbreak of propaganda against the Jews in England and the United States. Inflammatory and abusive articles, pamphlets, and newspapers are being diligently circulated among public officials, editors, teachers, clergymen, and many others. A determined effort is apparently being made to poison the minds of those who make and enforce our laws and who mould public opinion. The scale upon which propaganda is being conducted indicates a liberally financed organization. The crux of the charge is that "there has been for a century a hidden conspiracy of Jews to produce revolution, communism, and anarchy by means of which they hope to arrive at the hegemony of the world"; that "this is really a conspiracy against civilization"; and that the revolutionary Bolshevik movement in many lands, and the innumerable strikes of workingmen (from the day of the armistice until today not a single week has passed without a strike, we are told) has been directly due to "this conspiracy." No matter where trouble has occurred, in Russia, Poland, Hungary, Austria, Portugal, France, Great Britain, or America, it is all charged back upon these arch conspirators. Disturbances everywhere, even the Turkish revolution, are said to be the work of this "Jewish conspiracy."

One's first feeling towards this propaganda is contemptuous

indifference. It seems incredible that such palpable bigotry should be taken seriously. But we should not underestimate the influence of constantly reiterated charges upon uninformed minds; nor should we imagine that the appeal to racial and religious fanaticism can no longer arouse the passions of the mob. The editor of the London Daily Chronicle rightly observes that, "in the case of a few comparatively overstrung people, the war strain has produced a species of quasi-insanity. Men, some of whom formerly had qualities fitting them for responsible positions, have been worked into a condition where their minds run amuck. They suffer from war hysteria. They are a prey to violent and groundless obsessions which they do their utmost to convey to others, and in the excitement of their effort they are apt to leave the most ordinary scruples behind."

We freely recognize that there are Jews who are prominent in some movements that are dangerous to society and government, but it should also be recognized that Jews are prominent in most beneficial movements; that Jews are among the most intelligent, patriotic and philanthropic citizens of our country; and that all dangerous movements include non-Jews. Jews, like other people, are good, bad, or indifferent, and they have no monopoly in any one class. Americans may well remember with shame that some of the Bolsheviks, whose hatred of our organization of society we justly reprobate, were formerly resident for a time in America, and that their experiences in the slums of New York, the mines of Pennsylvania, and the stockyards of Chicago were not calculated to lessen their hatred. A mistreated immigrant today may, like Trotzky, become a world menace tomorrow. Americans do not make and cannot tolerate destructive ideas, but they can and they should create an atmosphere in which such ideas will not thrive.

In this time of world unrest, when the minds of men are still torn by the passions of war, when suspicion, jealousy and fear deeply permeate the public thought, and when special and solemn responsibility rests upon the American people to help heal the world's wounds, we appeal to all people of goodwill to condemn every effort to arouse divisive passion against any of our fellow countrymen; to aid in eradicating racial prejudice and religious fanaticism; and to create a just and humane public sentiment that shall recognize the fatherhood of God and the brotherhood of man, and shall demand that no men shall be denied the inalienable rights of freedom of conscience and worship because they belong to another race or profess a different faith.

Signed:

ARTHUR J. BROWN, Chairman

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CORRESPONDENCE

"Dangerous Doctrine"

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue Mr. Lumley has an article on "Who Is a Church Member?" If he were only an individual I should feel that his article should go unnoticed. But unquestionably his views are those of a growing group among the Disciples of Christ. Whether this is a confession, a lament or a boast all informed men will admit that it is true.

Mr. Lumley accepts the statement that "The good citizen is not he who obeys the laws, but he who has an active sense of being an integral part of the state." Applying this principle to the Kingdom of God he says, "Therefore membership is effected by believing, feeling and working in characteristic ways."

To him the oath of allegiance to state, and obedience to the ordinances of Christ are "crutches," needed only by the "lame." Not accepting that all men are lame he denies the universal need of these crutches.

Sir, I believe this to be a dangerous doctrine and I beg the privilege of relieving myself of saying so and giving my reasons for so doing.

First, it exalts the individual above the institution.

No man can be a "good citizen" of any country who denies that country the right to enforce conditions of citizenship. No man can be a good member of the church who denies the head of the church the right to name the terms of admission. I am aware that "The Sabbath was made for man and not man for the Sabbath."

Man was not created to exalt the institution; the institution was ordained to serve man's good.

But it cannot be said that it is for man's good that he arbitrarily disobeys Christ's ordinances. He exalts his privileges above the rights of the church and its head. Counting oneself a "cripple" and limping in on "crutches" offered by divine grace is certainly more in keeping with Christ's teaching than to believe himself to be whole, strong, able to jump over the fence or "climb up some other way."

Second, this theory destroys all semblance of law.

The state that admits a man to citizenship on his own arbitrary whims must, logically, let him live as he pleases. If a man can dictate to Christ's church how he shall enter he can dictate how he shall live.

Christ, who claimed to have "all authority in heaven and earth" is left without authority. Is not this akin to or a part of the "lawlessness" of "anti-Christ?"

Was the church of Christ established aright on Pentecost? Or have learned men of today discovered truth that the apostles as a whole were not aware of? Under the teaching and guidance of the "twelve" "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. . . . And the Lord added to the church daily such as were being saved."

Unless there is today a "twelve" who can prove a wisdom and authority above that of the "twelve" publicly and formally appointed by the Christ, the head of the church, then the church is safe only as it follows the example of that first church established under the direction of the apostles. To follow that we must teach and preach, baptizing those that gladly receive the word and let the Lord add them to his church. No stretch of the imagination can "add unto them" on the day of Pentecost any save those who "gladly received the word and were baptized."

Must we be a "club of snobs" if we today "count noses" on the same basis that they were counted by the inspired founders, under Christ, of the church?

Certainly all courtesy must be shown to all men, especially those who are "friendly aliens." But where the gospel is preached and baptisteries are not allowed to dry-crack the church will grow.

A "roll book" or a card index becomes a necessity for the purposes of pastoral oversight.

Unless we deny the authority of Christ and his early church we will write on that roll the names of those who "gladly received the word" and "were baptized." To do away with the roll is only thrusting the head in the sand, or disposing of sin by denying it. The roll is inconsequential except as a pastoral aid. Perhaps they did not have one on Pentecost, for they said "about three thousand" instead of running up the figures in the column.

But the counting they did was upon the basis of formal obedience to the command of Christ and we are not authorized to change the method. "Good citizens" and "good members" will see in the formal only a surrender to a higher authority. The one will proceed to "live the life of a good citizen," the other will "arise to walk in newness of life." Neither will cast away the prescribed "bucket" and say, "I only want the water."

Thank you. I feel better. I pray earnestly that I have helped some soul to exalt the authority of Christ.

Dallas, Tex.

W. W. PHARES.

Ireland and George Washington

EDITOR THE CHRISTIAN CENTURY:

SIR: As to Washington and the cause of the freedom of Ireland, may I reply to your correspondent of December 23 by frankly stating that I quoted the statement spoken of from a publication of The Friends of Irish Freedom, but not directly attributing it to the pen of Washington, quoting the place and time (Mount Vernon, 1788), and calling it an "exhortation." Indirectly, on account of its noble sentiments which I believe we all who are unprejudiced Americans indorse, and on account of the time and place, it implies Washington, and my critic was right in holding me responsible.

When its authenticity was called in question, I had the matter taken up with the Friends of Irish Freedom, the National Secretary of which body replied at once. A part of his letter I hereby submit:

"On St. Patrick's day, 1916, Senator Martine of New Jersey, made a short speech in the Senate, saying that he was sure that on that day all had their Irish friends in mind, and asked to have three letters from George Washington to the Irish people read from the desk, which was done. The letters follow:

"Mount Vernon, July 20, 1788. To Sir Edward Newenham. Dear Sir: . . . If Ireland were 500 miles distant from Britain, the case with respect to the former would be speedily and materially changed for the better. I have the honor to be, etc., GEORGE WASHINGTON."

"Mt. Vernon, January 20, 1784. To the Yankee Club, Stewartstown, County Tyrone, Ireland. Gentlemen:—It is with unfeigned satisfaction that I accept your congratulation on the late happy and glorious revolution. If in the course of our successful contest any good consequences have resulted to the oppressed Kingdom of Ireland, it will afford me a new source of felicitation to all who respect the interests of humanity. I have the honor to be, with due consideration, GEORGE WASHINGTON."

"Champions of Liberty! Patriots of Ireland!—Champions of liberty in all lands—be strong in hope! Your cause is identical with mine. You are calumniated in your day; I was misrepresented by the loyalists of my day. I triumphed. Had I failed the scaffold would be my doom. But now my enemies

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pay me honor. Had I failed I would have deserved the same honor. I stood true to my cause even when victory had fled. In that I merited success. You must act likewise.—WASHINGTON.

"The above three letters were copied from the Congressional Record, Sixty-fourth Congress, 1st Session, Vol. 3, p. 4275.

"P. S. In the copy which we used in the first instance the words 'I triumphed' were not included."

Back of this whole controversy, Mr. Editor, I find, on talking with many of my fellow Protestants, that they are against Ireland's freedom because the majority of Irishmen happen to belong to the Roman Catholic communion. But is such a stand on a possibility of sectarian persecution worthy of the best spirit of Protestantism? The best spirit of Protestant Christianity wrote, "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with inherent and inalienable rights; that among those are life, liberty, and the pursuit of happiness."

I hope for Ireland freedom and happiness, irrespective of its being Catholic or Protestant, not because England may not have the larger armies, and a huge navy, and will freely use them to terrorize Irish men, women and children, but because the spirit of God and the spirit of humanity are on the side of the freedom of peoples who have caught the vision of liberty. Both Protestant and Catholic Irishmen have caught this heavenly vision for Ireland, and some of them have devotedly sacrificed their lives. God speed the right, and may we help.

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Is This An Order?

EDITOR THE CHRISTIAN CENTURY:

SIR: Ever since I began to receive your weekly I have been intending to write to you of my appreciation of the excellence which The Christian Century evidences. Being taught to expect only that which is of genuine worth, I am eagerly awaiting the proposed series on: "Are the Ideals of Jesus Practicable Today?"

I suppose I would have postponed writing this letter until after a few of those articles had been read, had it not been for the feeling that I must thank you immediately for one department in particular. The department to which I allude is that of Correspondence. After one has read the more serious parts of your weekly which go far toward clearing out the hostilities that have crept between the different bodies making up the church of our Lord Jesus Christ, it is necessary that one should have some mental relaxation. That is doubtless the reason why the Literary Digest has its column of jokes, and why the New Republic has its "Band Wagon" topics. The Christian Century apparently supplies this deficiency by interspersing its more serious letters with humorous touches such as the letter under the caption: "A Discord from Harmony." I am somewhat like your other correspondent, Mr. Doyle, in that I have not read your book, "The Meaning of Baptism," but I will make so bold as to hope that you will defer agreement with his request to withdraw it from circulation until I have been able to secure a copy, since I have heard so many of my friends praise it so highly.

Pastor, Presb'n Church,
Worthington, Pa.

THEODORE DARNELL.

Contributors to This Issue

LYOYD C. DOUGLAS, minister First Congregational Church, Ann Arbor, Mich.; author "Wanted—A Congregation."

DOUGLAS HORTON, minister First Church of Christ, Middletown, Conn.

THE SUNDAY SCHOOL

Not to Be Ministered Unto*

BABIES need attention. There is nothing in the world quite as helpless as a baby. Young parents find this out. Before the arrival of this despot they could run here and there and know no restriction, and then came the baby and the world seemed to be run on different lines. Day or night his imperative voice was absolute command. His regal bath was an event that filled an entire forenoon and for his wakeful evening hours some amusement had to be contrived. He took a lot of looking after, that youngster; he had to be ministered unto—because he was a baby. But there came a day when he insisted upon putting on his own clothes and cutting his own meat and walking along without anyone holding him by the hand. He was learning to take care of himself. This process went on until one day he could vote, pay his own way and paddle his own canoe. He had become a man.

Now there are three possible situations in which one may be found: (1) Unable to care for himself and therefore an object for the ministry of others, (2) just able to take care of himself and that is all—not an ounce of brain or energy to spare, and (3) able not only to care for himself but for others. There are many dependents in the world. They must be ministered unto—babies—kings—subnormal—rich young rulers! There are some people who drag through their days with no plus element—just enough physical and mental strength to keep alive—poor, broken creatures. There are thousands of people who have life and to spare who can take care of others. There was Muller, who filled his house with orphans and then built great homes for hundreds of them. There was Wesley's mother who cared for nineteen children in her own home, and how she cared for them! There was Zinzendorf who filled his vast estates with religious refugees and carried the world on his heart. There was St. Francis, perhaps the purest type of saint, who forgot himself in tending the sick and the poor. There was Beecher lifting his great congregation and carrying them forward. "The measure of a man," said Kant, "is his ability to lift the world. Judged by that standard Jesus is the greatest person who ever lived." If you want to know how great you are ask yourself how many people are dependent upon you. Here is a man who lives all alone, with the exception of a servant, in an elegant apartment. Not a chick nor a child looks to him for care. Not one penny does he give for missions. He refuses to teach a Sunday school class of boys (which is fortunate for the boys!). He has one fixed rule of living—how can I get the maximum ease and pleasure out of each day. Coal miners dig his coal, printers prepare his paper, actors provide his entertainment, cooks toil to get his food ready, janitors keep his apartment neat and clean, tailors make his clothes, railroad men make possible his trips; in fact, ten thousand people work to make life enjoyable for him. He is ministered unto but he never ministers. St. Peter will need a microscope to find him on the Judgment day.

But the Son of Man came to minister. Servants? No, he served. Did he grab? No, he gave. How different he was! How generous! Beginning by healing, teaching, inspiring, loving, he ended by giving his very life for men. Never a thought for his own comfort; foxes and birds had homes, but he had none. And great, ah how can we measure that sublime life? The very mention of his name kindles all the good within us. He ministered.

JOHN R. EWERS.

* Lesson for January 23, "Promotion in the Kingdom." Matt. 20:17-28.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Catholic Protestantism in England

There are some violent swings of the theological pendulum in some men's lives and this is nowhere better illustrated than in the life of Dr. Orchard, pastor of King's Weigh House in England. Dr. Orchard was at one time greatly interested in the New Theology movement in England along with Dr. R. J. Campbell. With the collapse of that movement he became, in his own phrase, "violently orthodox." This phrase is to be taken with a grain of salt, for it is only by adapting and interpreting old doctrines and practices that Dr. Orchard is orthodox at all. He has early communion in his church, changes vestments a number of times in the service, uses candles and incense, and recently had a requiem for the soul of his departed wife. He advocates the founding of a religious colony to live in the country and practice the rural arts, much like a monastic society. All of this goes on in connection with the work of the Congregational church. Naturally the program arouses some resentment which is beginning to manifest itself, and Rev. J. Morgan Gibbon, an old-time Congregational minister, asserted recently that these practices of Dr. Orchard "roused the Luther in him."

Bishop Speaks in a Methodist Church

Since the Lambeth Conference there is less opposition in the Episcopal church to interchange of ministerial courtesies with other denominations. Recently Bishop Shaylor, an Episcopal bishop, occupied the pulpit of First Methodist Church in Omaha, speaking upon the subject of "Christian Unity." Previous to this three non-episcopal pastors had spoken in the cathedral.

Interchurch Will Speedily Disappear

A meeting was held in New York recently of representatives of the Federal Council, the Home Missions Council, the Foreign Missions Conference, the Women's Foreign Missions Federation, the Women's Home Mission Council, the Sunday School Council and the Council of Church Education Boards. This meeting of representative interests advised the Interchurch to wind up its affairs speedily and turn over its survey material to the organizations which can make best use of them.

Episcopalians Will Go to Milwaukee

The National Conference for Social Work will be held in Milwaukee the last week in June. It is the largest meeting of its kind held anywhere in the world. At this meeting the people that actually do the social work are present. Denominational organizations are beginning to see the advantage of keeping in touch with this great organization and already announcement is made of a meeting of

the National Conference of Social Workers of the Episcopal Church in connection with the larger meeting. The very greatest figures of the Episcopal denomination are just now engaged in the formation of the plans for the Episcopalian meeting. The chairman of the committee of arrangements is Bishop Gailor, the presiding bishop of the Protestant Episcopal church.

Chimes for Plymouth Church

The oldest church in America is located at Plymouth and has a continuous history of three hundred years. It is the church founded by those who sailed to America in the Mayflower. Many of the descendants of the Pilgrims have desired to commemorate the three hundredth anniversary in a fitting way and these have joined together to install at Plymouth a set of chimes. It is planned to make these chimes the finest to be found in the country. Contributions are coming in from various parts of America to this end. Several of the near-by churches were born out of the Plymouth church and at one time it seemed as though Plymouth church would have to close its doors. Happily this was not done and it now has a record of continuous service not equaled by many churches even in England.

Memorial Services for A. McLean

The next issue of World Call, the missionary magazine of the Disciples of Christ, will be a memorial number in which will be printed the tributes of hundreds of the friends of Rev. A. McLean, for a generation the missionary leader of the Disciples. The formal funeral addresses will be used, but the greater part of the space will be devoted to the briefer personal tributes. The first Sunday in March has for a generation been foreign mission day among the Disciples. This year it will be used as memorial Sunday and in hundreds of pulpits there will be tributes to the spiritual influence of the departed leader.

Denominations Recognize Needs of Ministers

While the Interchurch World Movement set forth a good many facts indicating the needs of the ministry, it did not put up a practical plan for helping. Certain of the denominational organizations have actually done something to lift the burden at the manse. The Baptists of England recently raised a quarter of a million pounds sterling and a hundred thousand of this is set apart to be used in raising the salaries of Baptist ministers in England. The Unitarians of America have recently completed a fund of two and a quarter million dollars and a considerable part of their fund will be used in the same way. Ecclesiastical leaders are beginning to see that the minister is the "doughboy" of the Lord's army.

Unless his morale is kept up, the big paper schemes for religious progress come to naught.

Methodists Make Money in Publishing Business

When the Methodist Book Concern was organized over a hundred years ago, it employed just one man who performed all functions. Now it has over eight hundred employees. Last year the net profits of the concern were \$400,000 and this money is being used as formerly in adding to the pensions of retired ministers. Its Sunday school publications are the largest single source of income. There is a large book business, and nine different church weeklies are published.

Lent Will Be Well Observed in Boston

Preparations are already being made in Boston for the observance of Lent. Early in January all of the ministers' meetings of Boston will gather in the Church of the New Jerusalem and Bishop Lawrence will address the men of the cloth on "The Inner Story of the Lambeth Conference." Later Dr. C. L. Goodell, secretary of the Federal Council Commission on Evangelism, will come up from New York and conduct an institute on parish evangelism. It is planned to induce every church in Boston to present the claims of the gospel in the lives of its people.

Funeral of Bishop Burch

The funeral of Bishop Charles Sumner Burch, of New York, was held in the Cathedral of St. John the Divine on Dec. 23. The service was quite simple in character, though attended by a large number of the dignitaries of New York. The procession of the clergy numbered three hundred men, including not only the Episcopal clergy, but large numbers of ministers of the various Protestant churches. Four of the dignitaries of the Orthodox church were in the procession. The governor of the state and the mayor of the city were in the congregation with their staffs. Handel's Dead March in Saul was played during the procession and the hymns used were two of the bishop's favorites. These were "There is a Happy Home" and "Ancient of Days." The tribute to the bishop was delivered by Dean Robbins of the cathedral who said of him: "One of the questions in the office for the consecration of bishops is this: 'Will you show yourself gentle, and be merciful for Christ's sake for poor and needy people, and to all strangers destitute of help?' Bishop Burch answered that question not only with his lips but with his life; it was the dominating motive in his brief episcopate." Bishop Lloyd has been invited to act as bishop of New York during the coming three months including the confirmation season, but he has not yet signified his acceptance of this appointment. Bishop

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Lloyd resigned as president of the Board of Missions of the Episcopal church this past year to take up the duties of rector in a small new congregation. He became bishop in the state of Virginia many years ago.

Church Colonization

The strongly centralized religious organizations are able to handle their people in ways not known to bodies with congregational polity. When the Roman Catholics in Chicago or any other city wish to build a new church, they just go ahead and build it and then tell the Catholics of a certain district to go there. The Roman Catholics are at the present time colonizing certain districts of Vermont with French Canadians. Mormonism is the most striking example of the colonizing power of a religious organization. In West Wyoming vast tracts of land are now held by the Mormon church, and settlers are being placed upon this land. The Mormon church has the largest percentage of growth of any religious body during the past ten years, the census showing that they have increased from 215,000 to 403,000.

Pope Enumerates the Evils of Present Time

The Sacred College at Rome extended greetings to the Pope at Christmas and in responding to these greetings, the Pope has analyzed the ills of the present time. "The world is afflicted today by five great plagues," he said. These were defined to be "the negation of authority, hatred among brothers, thirst for pleasure, disgust with work and forgetfulness of the supernatural objects of life." In this analysis of modern ills there is much that any man, Catholic or Protestant, might ponder.

Church Repairs Tornado Damage

Last spring a destructive tornado tore through northern Illinois at the noon hour on a Sunday. In Elgin, the steeple of the First Congregational Church was carried away, and great damage done to the building otherwise. Announcement is now made that this damage has been made good at an expense of fifty thousand dollars. Few of the buildings demolished by the tornado had any tornado insurance.

Episcopal Editor Takes Clergy to Task

The responsibility for the divided state of Christendom is definitely laid at the door of the clergy by the editor of the Churchman, a leading Episcopal organ. This journal says editorially: "We shall never get church unity from the parsons. We speak with Chestertonian dogmatism. We shall get it, if at all, from the laymen. It is because laymen are so delightfully ignorant of church history that there is hope of their understanding Christianity. Not that we are prejudiced against learning. We believe in scholarship as a first aid to religion. But it is the lack of learning in those who think they have it that makes most of the

trouble. Nothing would be finer for the Christian Church than a knowledge of church history, if such could be had. The difficulty is that most of the church history which is taught isn't history at all. It is dogma. And until this lack of history is supplied, the layman's ignorance is less dangerous, perhaps, than the confidence, undismayed by its want of facts, upon which the dogmatism of some of the clergy rests."

Election of Bishop of New York on Jan. 26

The standing committee of the diocese of New York has sent out a notice that a bishop would be elected at a diocesan

convention to be held on January 26. The convention will be held in the Cathedral of St. John the Divine. The position to be filled is one of the most eminent in the gift of the church and there will be wide interest outside the Episcopal communion in the choice of a successor to Bishop Burch.

Disciple Missionary Attacked by Anarchists

Being a missionary in Chicago has dangers connected with it perhaps greater than those that go with missionary work in China. John Johnson is a Disciple missionary in the Russian colony. He came to America with an unpronounce-

Sunday Laws Taking Form

THE discussion of the Sabbath question throughout the nation has been treated cynically by some who have believed that the matter was one of mere talk. It is interesting to note, however, that at least in two states there is definite legislation which will be considered in the near future. Christian organizations will compel legislators to act upon the protection of the Christian rest day. A study of the proposed laws indicates to what extent the framers of the new legislation have considered the underlying ethical, social and religious questions of the Christian rest-day.

In New Hampshire the governor has had a commission out studying the question. In this state there are two rival organizations, both claiming church support, and these two organizations will clash upon the floor of the state legislature during the coming year. The Lord's Day League of New England wishes a retention of the present law in New Hampshire, and urges the case upon religious grounds. A newer organization is the Sabbath Conference of New England which is urging a tentative revision of the present code whose objective is stated in these words: "This law shall be so interpreted as to provide one day's rest in seven, to prevent commercializing of the Lord's Day, to protect the rights of those who worship, and to secure the moral and religious training essential to citizenship." The present law in New Hampshire came near being repealed at the last session of the legislature. The Seventh Day Adventists are agitating strongly against the present law on the ground that they are religious laws and are therefore unconstitutional. The next event in this controversy will be the report of the governor's commission some time in January.

In Tennessee likewise the Sabbath question has become one of legal interest. The Supreme Court in deciding a case in 1919 involving the matter of Sunday baseball found certain defects in the Tennessee law. Consequently the Tennessee conference of southern Methodists the same year took action looking toward a revision of the law. A committee composed of Noah H. Cooper, Dr. E. B. Chappell and ex-Senator W. R. Webb

have prepared a bill to introduce into the next legislature. The bill cannot be reproduced here entire but certain portions of special interest are given. These are:

"1. Be it enacted by the General Assembly of the State of Tennessee, the public welfare requiring it, that hereafter it shall be unlawful for any person, corporation, or company to work or carry on his or its ordinary vocation or business on Sunday, and this is meant to include and prohibit the playing of all professional baseball or other like ball games on Sunday; the operation of all freight and passenger trains on Sunday; the operation of all theaters and moving picture shows on Sunday; the printing, publishing, delivering, advertising in and sale and circulation of all papers or publications published on Sunday or purporting to be published on Sunday; all buying and selling or trading on Sunday, including soft drink or soda water Sunday stores, excepting, however, instances of real charity and necessity, such as taking the ox out of the ditch and supplying medicines and necessities for those overtaken by distressing conditions that could not be provided against before Sunday; but this exception is not meant to allow any of the things above specifically prohibited, nor shall this be taken to allow drug stores or other stores to keep open or do any business on Sunday, saving only to supply such needed medicines as above indicated.

"5. The purpose of this act is to express the determination of the people of Tennessee to honor the Sabbath and keep it holy as God commands, and thereby secure for all that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of mankind and the safety of all nations."

The various Negro denominations are cooperating strongly for the passage of the bill as are the Methodists and the W. C. T. U. One notes certain conspicuous omissions from the list of cooperating denominations, however.

It is evident that both in Tennessee and in New Hampshire much ground is likely to be lost for the Christian cause through a failure of the Christian forces to understand each other and to come to some ground on which they can stand together.

able name, and so completely has he angelized it that he now has the handicap of resting under suspicion of being an alien in the Russian colony itself. He has been preaching the Christian doctrine in the new Brotherhood House which was opened on Fourteenth Street. One night a group of drink crazed anarchists came into the place and began breaking up the furniture. The missionary offered no physical retaliation, but stood his ground and faced his assailants. A small table was raised over his head, but at the critical moment the anarchist lost his nerve and failed to bring it down on the head of Mr. Johnson. Thus the exponents of free speech came in, and interrupted free speech for a Christian organization one night. But that is not the end of the story. The word went about the colony of the brave stand taken by the missionary, and of his courage, and since then the community has insisted upon his right to be heard. Some of the anarchists have been noticed in the audience giving respectful attention to the preaching of the gospel of Christ.

Community House Offered for Class Attendance

The Disciples Sunday school at Fullerton, Cal., has a strong men's class. Mr. C. C. Chapman, the "orange king" of southern California, has made an offer to the class that if it will maintain an attendance of over one hundred for two months, he will give twenty thousand dollars towards a new community house. On the last Sunday from which reports have been received there was an attendance of 156. The pastor of the church is Rev. J. T. Houser.

Churches Will Help Feed the Starving

The call for relief in the Near East and in central Europe has enlisted the active interest of Christian people all over the land. Philanthropy is kept alive by the churches, in the preaching of the gospel. This is well illustrated by the action of the various churches of Van Buren county, Mich. They have elected Rev. H. H. Anderson, pastor of the Disciples church at Paw Paw as county chairman and they will seek to raise in a single day a quota of \$8,525. This money will be divided between the two relief funds.

Seek to Interest the Young People

The problem of interesting the young people in the churches is a distressing one in many communities. Pastors with large congregations may find, to their dismay not a half dozen young people in the whole audience. Rev. Fred G. Bulgin is pastor of Walnut Street Presbyterian Church at Bath, Pa. He has been working on the problem of the young people and has organized a junior choir in which there has been manifested considerable interest. Four young men take the morning offering. The publicity work of the church is carried on by young men. In the evening service there is abundant use of the moving picture machine and the stereopticon. Songs are sung from the

screen. The working principle of Mr. Bulgin's method seems to be to enlist the interest of the young people through definite duties. Loyalties are built up through service.

Moody Institute Calls a Meeting in February

Moody Institute has called a meeting of religious workers for the first week in February. It is announced that the meeting will be for the purpose not so much of teaching as of prayer for the blessing of the Holy Spirit. Dr. James M. Gray has issued the call, and the prayer leader will be Mr. Thomas E. Stevens.

Difficult to Get Into Congo Church

While joining church in America has been made easier all the time until now it is accomplished in many congregations by signing a card, in the Congo country the missionaries have seen the advisability of making the conditions rigid and thus raising the standards of membership. A

number of the leading Scripture passages must be committed to memory, according to the Christian. These are Psalms 23, 32, 37 and 51, the sermon on the mount, John 3 and 14, Romans 12 and First Corinthians 13. In addition to this knowledge of the Scripture, the new convert must show a consistent Christian life for three months before being received.

Methodists Are Not Paying Up

During the past year the Methodist Episcopal church received the magnificent sum of \$15,489,762 from their centenary funds. The bishops are not as happy as these figures might suggest, however. They are anxious over the fact that only 72 per cent of the money that should have been paid in has been paid. As payments on long time pledges tend to become more and more delinquent, they feel apprehensive with regard to the coming years. The full amount of centenary pledges according to the latest information, is \$106,000,000, the payments on

Southern Preachers Oppose New Ku Klux Klan

THERE has been a revival of the Ku Klux Klan in the south with four avowed purposes. These are defined as being: Absolute and undying devotion to the government of the United States and strengthening all the laws of the land from the Constitution of the United States down to the ordinances of the smallest country community in the nation; perpetual maintenance in America of white supremacy in all things social, political, and commercial; the complete and absolute separation of church and state; and the protection of woman's honor and preservation of the sanctity of the home."

This movement was launched a few years ago by a teacher of Lanier University at Macon, Ga. He now signs himself as Imperial Wizard of the Ku Klux Klan. The organization wages war not only on Negroes, but on Jews and on the Roman Catholic church. Public meetings are held and parades conducted in which figures appear dressed in the costume used fifty years ago. Warning letters are sent to intended victims and the aims and purposes of the organization are furthered by the wholesale use of intimidation.

Naturally the Negroes of the south have been greatly excited by the appearance of this new menace. It has been like dropping a spark into the magazine of racial hatred. Governors have seen that the new movement was a menace and Governor Bickett of North Carolina and Governor Hugh M. Dorsey of Georgia have both asserted that the state had no need of private and secret organizations in the enforcement of the law.

The opposition of the southern preachers is perhaps the most potent influence against the new movement, for in the southland the minister is an authoritative figure in the community life, and wields

correspondingly more power than in the north. One notes with approval the attitude of Dr. Bowie of Richmond, Va. He has been outspoken in the criticism of the Ku Klux Klan.

In this connection he has voiced an attitude toward the Negro which is not essentially different from that of intelligent preachers in the north. He has said: "There are certain things in regard to the race situation which all conscientious men and women should make unmistakable. Unmistakable is the insistence in the first place upon such race separateness as shall maintain the integrity of the white race and of the Negro race, too. But equally unmistakable should be the determination that the Negro as a part of the civilization which involves us all should be assured of justice, a sympathy and a cooperation in his legitimate desires for improvement which no violence and no secret organization shall endanger."

Dr. Bowie was born in Richmond and received his training at Harvard and at Union Theological Seminary. Since 1911 he has been rector of St. Paul's Protestant Episcopal Church of Richmond. He and many other strong southern preachers have done much to stem the tide of racial hatred.

Meanwhile the Ku Klux Klan is extending its operations to the northward and it is already announced that it will be organized in New York. In the metropolis there is a different crowd mind and perhaps the grotesque leaders of this belated movement will be laughed out of New York as Dowie was a generation ago. In Chicago, too, there is a fertile soil for the agitator, but in this city the Church Federation has already built up strong sentiment among church people in favor of the rights of the Negro people to life, liberty, and the pursuit of happiness.

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Methodist Editors Travel on Slow Train in Arkansas

The editors of the various journals of the Methodist Episcopal Church, South, got together at Hot Springs not long since for a discussion of common problems. Their report of travel conditions in the much-maligned state of Arkansas is quite congratulatory. Dr. A. J. Weeks of the Texas Christian Advocate spoke on "The Function of a Religious Newspaper." The meeting was a love feast in every way and the spirit of competition which the general public ascribes to religious editors was quite lacking. It is believed that the new organization which was formed will greatly promote religious journalism in the south.

New Editorial Staff for the Baptist

The Baptist is the official organ of the Northern Baptist Convention with a history of a little more than a year. Dr. Crandall, the editor, resigned recently to go back into the pastorate, and the conduct of the journal was placed in the hands of a committee, headed by Rev. Jas. M. Stifler of Evanston, Ill. Beginning with the first of January a new editorial staff begins its duties. Arthur W. Cleaves will be the editor and Edgar L. Killam will be business manager. These will serve until the Des Moines convention in June. The new editorial staff have announced that the paper is to be

made as democratic as possible and editorial material is solicited from the rank and file of the denomination. The Open Forum for the discussion of denominational problems has been a feature of the journal the past year.

Much Opposed to Concordat

At the recent church congress a number of Episcopal priests spoke earnestly against the proposed concordat with the Congregationalists. The opponents of the concordat were answered by Dr. McComb, who began life among the Presbyterians. The point of view of the opposition to the concordat was most explicitly stated by a layman of the high church persuasion who said: "The nobility of Christian unity as a purpose is undisputed. There is one purpose and only one superior to it, and that is fidelity to Christian truth. Facts cannot be denied or overlooked to accommodate unity, without disloyalty to truth. There are at least four facts of catholic and apostolic faith and order involved in the Concordat issue. (1) That Jesus Christ is God. The Congregational churches have been and are very tolerant of the denial of this. (2) That the Words of Institution express a fact and not a metaphor; express Real Presence and not the mere commemoration of an event. Congregationalism stands for the commemoration only. (3) That the episcopate is an episcopate of apostolic succession. This Congregationalism denies. (4) That the priesthood is something more than the

ministry of the Word, and that ordination imparts a unique office and function. This Congregationalism denies."

Great English Baptist Has Serious Illness

Dr. J. H. Shakespeare is one of the leading Baptists of England. In recent years he has been over-working, in spite of the remonstrance of his friends. The other day he was taken suddenly ill at the Baptist Church House in London and it will be a long time before he will be able to appear in public again. He is not only denied to callers, but his physician will not even allow him to receive letters.

Death of Dr. Guttery

After a struggle, through a long and painful illness patiently borne, Rev. A. T. Guttery, D.D., of Liverpool, passed away on Friday, December 17, at the age of fifty-eight. During the war, in company with Bishop Gore, he made an extensive tour in the United States on a mission of propaganda for the British government, and was received by the President at the White House. When he returned to England he could only speak in a whisper—his voice had gone. He underwent one operation after another, and for a time his health improved, but finally he succumbed. Son of the most famous orator of the Primitive Methodist Connection, the Rev. Thomas Guttery, he was himself a very eloquent preacher and most effective platform speaker. A states-

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man once remarked, "So-and-So does not matter, but Guttery has to be reckoned with—he has a following." He was born in Birmingham in 1862 and his early years were spent in Toronto. He began his ministry in Newcastle-on-Tyne, and at the time of his death was pastor of Prince's Avenue Church, Liverpool. He was an ex-president of the Primitive Methodist Connexion and of the National Free Church Council. He leaves a widow and six children.

Dr. Garvie Attacks the Prime Minister

English evangelicals have through the years stood by David Lloyd George, but there are some signs of a weakening of this loyalty in recent times. A meeting was held recently in Kingsway Hall at which Mr. Arthur Henderson and Dr. E. A. Garvie spoke. The meeting was a protest against the government policy in Ireland. While Mr. Henderson dealt with the question in a very quiet and considerate way, the aged theologian spoke bitterly about the premier. One sentence from his speech was cheered to the echo by the audience present. It was, "I'd rather be the hundredth part of a Gladstone than the whole of Mr. Lloyd-George."

Dan Crawford Visits Livingstone Grave

Every student of missionary history knows that while the body of David Livingstone lies in Westminster Abbey, his heart is buried in a wild and inaccessible spot in Africa. Recently Dan Crawford, the great missionary who immortalized himself by writing "Thinking Black," set out on a journey to find the spot where the heart of Livingstone is buried. After a laborious search it was found and many small mementoes of the life of Livingstone were recovered. Near by the great missionary heart lies the body of the black man who served as a kind of man Friday to Livingstone. Livingstone had hoped that his body might lie in Africa when his work was done. This privilege was denied him, but his heart is still buried where his faithful black friends placed it, though there is no longer even a path to this sacred spot.

Annual Meeting of National Lutheran Council

Several of the national organizations of Lutherans are now banded together in the National Lutheran Council for the specific purpose of relieving suffering in Europe. The second annual meeting of the organization was held in Chicago in December. The Council now federates the efforts of more than two million Lutherans. Already European headquarters have been established, these being located in Copenhagen. Every country in Europe which has any considerable number of Lutherans has already received some measure of assistance. In charge of the Copenhagen office is Dr. John A. Morehead, formerly president of Roanoke College. Three hundred thousand Lutherans who had been exiled from Poland began to come back from Siberia a year ago, and those people have made

large drafts upon the sympathy of the National Lutheran Council. At first they asked for New Testaments, and later they asked for loans of money with which to rehabilitate their fortunes in the villages from which they had been taken. Large numbers of these have been aided in sufficient amount that they are now recovering somewhat from the effects of the war. The American Lutherans have been touched by the fact that much of the Lutheran mission work of central Europe was interrupted by the war. In order that this should not be a total loss the Council has appropriated \$166,000 to aid in these missionary operations. Perhaps the greatest single achievement of the

Council has been to arrange for a world council of Lutherans to be held in 1922. It is not yet announced where this world council will be held, but when it comes together it will represent the religious interests of 81,500,000 souls. Lutheranism has become greatly differentiated in various countries and the various varieties in America have had difficulty in setting up cooperation, Missouri Synod Lutherans being particularly difficult. If the Lutheran hosts should really come to exercise their power as one people, it would have a significant effect in the life of the world. The president of the Council is Dr. Lauritz Larsen of New York.

British Table Talk

December 13, 1920.

IF any visitor to these shores were to inquire into the present relation of the churches to each other, the answer he received would depend entirely upon the people amongst whom he found himself. The most important question he should put in order to place his informant is thus—"Pray how old are you?" If he is over fifty, he may be put—speaking generally—into one group; under fifty, into another. The Overs would probably give a picture not too hopeful of the future; they might report that reunion was receding. The Unders would face the problems with entirely different data. Dr. Gore has said of the problem of religious education that it is a pity it cannot be left now to the men under fifty who were not involved in the last pitched battle of 1902. What is true of this problem, is true of Reunion. To which score the balance of trustworthiness dips, it is not easy to determine. There does appear to be a reaction in certain quarters among the older people; they are afraid that things vital may be sacrificed in the eagerness of the younger generation for a closer fellowship; they suspect ambushes. The older people in the nature of things have control largely of the ecclesiastical policies; they are at the wheels of the ships; and they are cautious, afraid of betraying a trust committed to them—prepared to hold fast what they have. What becomes of young reformers—where are the red ties of their youth?

But there is one fact which has changed the problem for the younger ministers and others; they have grown up in an atmosphere of close fellowship with members of other churches. Thanks to the student movement, and other kindred societies, they know each other; and the Free Church minister and his Anglican neighbor are on different teams when they have ragged together in a summer camp. Even a bishop may become different if he is known still by the friendly nickname of "Billy." But the fellowship between the younger Free Churchmen and their Anglican contemporaries is more than a pleasant social affair.

They have thought together, and prayed together; and they have written books together. It is this new comradeship which is changing the temperature of religious controversy.

Last week, to take one instance, the United Council of Missionary Education met for its annual sessions; there were present representatives of every great missionary society; in fellowship they planned books and reviewed the entire problem of missionary education. In such companies the preliminary difficulty which must be solved before reunion is possible, has already been solved; there is unbroken confidence, and love banishes suspicion and touchiness. Already this council in its short history has sold a million books, and it is common in this country for Anglican study circles to use books written by Free Churchmen and for Free Churchmen to study the world, as it needs Christ, through the eyes of Anglicans. The thing has become so much a matter of course that no one notices it. Perhaps to American readers this will seem too much a matter of course to deserve comment, but for those who know the church in these islands, even a quarter of a century ago, it is a remarkable and significant fact, rich in promise.

At present reunion has not passed out of books into practical expression; but fellowship is growing and without it reunion would be a poor and ineffective device. Books, too, are doing much clearing of the ground. Dr. Headlam, the Regius Professor of Divinity in Oxford, has marked a new stage in the historical discussion by his Bampton Lectures, in which he lays great stress upon the intention of the churches; and states the position of the Church of England not as though it were a complete church to which others must surrender, but as a church, itself incomplete and needing what others, also incomplete, have to give. There can be no reunion except of churches all of them humbled by failure. Dr. Charles Gore is the leader now of those high churchmen who hold the doctrine of apostolic succession, which Dr. Headlam rejects. Dr. Gore, who has a

great and deserved name among us, has criticized the Oxford lecturer, but Dr. Headlam holds his ground stubbornly. Meanwhile the Roman Catholic church is busy; several books of a gracious and peaceable tone have been published, setting forth the Roman claims. One in particular is by six Oxford men. "God and the Supernatural" is a singularly able and impressive answer to the question, "What does Rome believe?"; and though on the problem of reunion Rome cannot give place one inch—it must demand surrender—it can show its understanding of the others and its charity. It is something to have a Roman apologist confess that he has little but gratitude for the older evangelicalism.

The sum of the matter lies here: so far as official action is concerned, there is much removal of stumbling blocks to be finished first: There are ways to be explored; and prejudices removed; above all, the leaders must be sure of their followers. But all the while there is a practice of fellowship which is slowly but certainly leading the scattered members of Christ nearer to each other. That fellowship is strong in scholarship, which after all must speak the last word in purely historical matters. It is strong among the leaders of the foreign missionary enterprise; face to face with the darkness of heathendom abroad and at home, they are driven together. It is a living reality in the student movement, and this life of fellowship enjoyed and

loved by youth will not fail to have its visible effects. That is why it is important always to consider the personal equation of the speakers who report on reunion. Are they thinking of the church assemblies, or of the practice of fellowship by those who are seeking the kingdom of God? Are they on this side of fifty or that?

In former days bishops were appointed out of the ranks of scholars who had been headmasters or had edited Greek plays. The new bishop of Manchester, Dr. William Temple, is the president of the (Workers' Educational Association, and a member of the Labor party. The W. E. A. is a society which carries to the door of the studious artisan the best teaching which the universities can provide; it has already made a difference in the social forces, which are shaping the new order; in many places there are artisans trained in the careful and well-planned methods of this society; they are versed in economics and history; they are often scholars by temperament and the W. E. A. has given to them the one thing needful. It has not aimed at crowds; it has fixed its attention on the few who are ready to enter for a prolonged course of study with a tutor; for him they write essays; he guides their reading, and becomes the interpreter for them of the human scene. When the lovers of every age but their own praise the book-loving artisan of the days when

Kingsley wrote, it is well to let them know of these groups of men and women, who are studying under the W. E. A. This society owes a great debt to two men, Mr. Albert Mansbridge and the new Bishop of Manchester.

If there is predestination in things ecclesiastical, Dr. Temple was called to be a bishop. He has served many apprenticeships: as Oxford lecturer on philosophy, headmaster of Repton, editor of *The Challenge*, canon of Westminster; founder of *The Life and Liberty Movement*; he has done much and touched nothing which he has not adorned. When in addition to these tasks, it is remembered that the new bishop has written several small books and one large treatise, *Mens Creatrix*, it will be admitted that he has made diligent use of his years; but his friends look for greater things from this vivid and gifted personality.

The drive has not been hitherto a method much employed in British churches; but the Baptists have used it with signal success in their victory week. They set out to raise a quarter of a million pounds, and they did this and more. As a rule the churches on this side prefer to spread their giving for special funds over a longer period. Like the people of a certain southern county, their motto is, "We won't be druv." But perhaps the idea of the drive is finding a place in our ecclesiastical mind. Dr. J. H. Shake-

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spare, the secretary of the Baptist Union, is a master of organization, as well as a pioneer of union among the Free Churches. While he is working for the federation of all the Free Churches, he does not forget his own people, and he reports that the raising of this 250,000 pounds has been the occasion for a spiritual revival among many of the Baptist churches. This has not always been the experience of religious societies. Sometimes the promoters of big funds have hoped that when the money is all in and the buildings reared, the revival will follow; and it has not followed.

* * *

The publication of a new life of Spurgeon has revived many of the former attempts to analyze his gifts, and account for him. The older journalists have brushed up their recollections of the preacher whom all visitors to London loved to hear. Some have repeated the old and singularly shallow criticism that Spurgeon was a man of little intellect and small reading. But others, notably Mr. Augustine Birrell, have made effective answers to these charges. Mr. Spurgeon was indeed a man with a mighty religious experience, but he had at his service a mind quick and well stored. The controversies of his life have for most men an old-world air; it was not by virtue of these that he won the ear of his generation. With the discussion of the older giants of the pulpit there has been linked a scepticism concerning their successors: "There are no Spurgeons

now." They are saying: "The pulpit has lost its power; the day of the press has come." It would be easy to show how unsupported are these laments. There are not wanting preachers in London still with a power to move the hearts of men, and to change the spiritual direction of countless lives. To name only a few, there are preaching today in London men as widely apart theologically as the Dean of St. Paul's, Dr. Orchard, Dr. Horton, Dr. Gore; Mr. Chilvers of the Metropolitan Tabernacle; but they are alike in their power to make the pulpit dynamic—a place where things are not only said but done, and they count still. It may well be that the public today is less inclined than ever to pay attention to a speaker simply because he is in a pulpit. But they have no objection to the pulpit as such, if the person within it has a message. In fact the average Briton dearly loves a sermon, though he often dissembles his love by his fierce attacks on certain preachers and their sermons. Lord Fisher delighted in hearing preachers; and in this as in so many other things, he was a representative of his people.

* * *

Friends of Dr. Clifford—and there must be crowds of them everywhere—will hear with regret of the accident which has put him out of action for a while. "Dr. Clifford is a good man to have with you in a fight," Mr. W. T. Stead once remarked. "He is not always looking out for a way of retreat." Apart from all that he has done—and it has been a great work—

this veteran has served the churches and his country even more by what he has been, a single-minded, disinterested, fearless, Christian man. How he has enjoyed and still enjoys life! It makes younger men ashamed of their fears and despairs, when they see this old man rejoicing in hope.

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MR. ROGER BABSON, famous statistician, the nation's leading interpreter of industrial and economic conditions, will write on "*Jesus and the Competitive System.*"

PROFESSOR HARRY F. WARD, Professor of Social Ethics in Union Theological Seminary, radical in his views and passionately Christian in his temper, will also write on "*Jesus and the Competitive System.*"

PROFESSOR CHARLES A. ELLWOOD, sociologist of the University of Missouri, will write on "*Is Civilization Christian?*"

DR. CHARLES E. JEFFERSON, preacher and author of many vital books, and BISHOP FRANCIS J. MCCONNELL, Methodism's valiant champion of progress, will both write on "*Is the Christian Church Christian?*"

DEAN SHAILER MATHEWS, of the University of Chicago, editor, teacher, publicist, will write on "*Is Modern Theology Christian?*"

DR. JOSEPH FORT NEWTON, a favorite with all Christian Century readers, will write on "*Is Modern Literature Christless?*"

DR. WILLIAM ADAMS BROWN, of Union Theological Seminary, himself author of a book on our discussion subject, has chosen a theme which will probably open the whole series. He will consider "*What Must a Religion Be to Be Practicable?*"

DR. JOHN M. COULTER, world-famous botanist, will write on some phase of the relation of scientific evolution to Christianity.

DR. LYNN HAROLD HOUGH, author and preacher, will write on "*Can Science Be Christian?*"

DR. ROBERT E. SPEER, probably the most influential spiritual leader in the American church, will write on "*Can Our Social Customs Be Christianized?*"

DR. ALBERT PARKER FITCH, of Amherst, author of "Can the Church Survive?" will write on "*Do the Churches Really Believe in Jesus?*"

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